THE CASE OF

Mrs. *Mary Catharine Cadiere*,

Againſt the JESUIT

Father JOHN BAPTIST GIRARD.

In a MEMORIAL preſented to the Parliament of *AIX*.

Wherein that Jeſuit is accuſed of ſeducing her, by the abominable Doctrines of Quietiſm, into the moſt criminal exceſſes of Lewdneſs, and under an appearance of the higheſt myſtical Devotion, deluding into the ſame Vices ſix other Females, who, like her, had put their conſciences under his direction.

With a PREFACE by the Publiſher,

Containing a ſhort and plain Account of the Rules of proceeding according to the Laws and Cuſtoms of *France* in Caſes of this Nature.

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The Publiſher's PREFACE.

THE great noiſe which the Affair between Father *Girard* and Miſs *Cadiere* has for ſome time made in the world, is not the only good reaſon that may juſtly be given for publiſhing this ſtate of it in *Engliſh*. For we hope the following account of that young Lady's ſad ſtory will not only entertain the Reader's curioſity, but convey a moſt excellent and neceſſary leſſon to every virtuous Fair one, every tender Husband, Parent and Brother, to every *Britiſh* Subject and true Proteſtant. Here they will ſee by what villainous and diabolical arts the *Romiſh* Prieſts, but eſpecially the Jeſuits, uſurp and maintain an abſolute dominion over the Conſciences as well as the Perſons of their *Devotees*; upon what principles they claim a privilege for committing the moſt horrid crimes, and by what means they ſecure impunity; here they will ſee what they may juſtly expect will be the fate of their Wives, their Daughters and their Siſters, ſhould they for their ſins be delivered up to the Infatuations of Popery and an implicit Obedience to cunning and wicked Confeſſors, who will artfully worm themſelves even into the ſecrets of their Hearts, and perfidiouſly make uſe of that Advantage to ruin their Virtue: Hence they will learn Gratitude to the immortal Memory of him who reſcued them from Popery, and its inſeparable companion, Slavery of Body and Mind; and hence they will learn

Duty to that Royal Family which is our strongest Protection against both.

This Memorial was originally drawn up by that eminent Lawyer and celebrated Advocate Monsieur *Chandon*; and though composed in a hurry bears very evident Marks of his great Genius. On Account of the Author's Reputation, and the real Merit of the Performance, as well as the curious Nature of the Subject, there was so pressing a demand for it at *Paris*, that it rose to four Pistoles before a new Edition could be worked off.

For my own sake and that of the Public, I hope I have not done him much injustice in changing his Dress; some he must unavoidably suffer: but of that I must leave the Reader to judge, after I have acquainted him that the following Piece is not a bare Translation of Monsieur *Chandon's*; for though it contains his Account of the Matters of Fact, and his admirable Pleadings upon them, almost word for word, yet it was thought proper to give only an Abstract of the Proceedings, freed as much as possible from the *French* Law Terms, which would neither have been entertaining, nor indeed intelligible to any but a *Civilian*; and to explain those few that were necessarily retained by Notes at the bottom of the Page.

But perhaps it may not be unacceptable to some if I insert here the plainest and shortest account I can of the Methods of proceeding according to the Laws of *France* in cases of this Nature.

There are in *France* several Tribunals which are subordinate one to another, and have different degrees of Jurisdiction. That of the Bishop's Court extends to Ecclesiastical persons only, and to causes in which they are Parties. No Court can take cognisance of, or proceed in any Criminal Cause, till an Information or Indictment be first laid. If the Plaintiff in a Criminal Cause be a Lay-person, he being properly and directly subject to the King only, lays his Information before the King's Criminal Judge; who, if the person accused be an Ecclesiastic, remits the Cause to the Chancellor of the Diocese, because an Ecclesiastic is directly under the jurisdiction of the Bishop's Court only. If the

Chancellor finds the Eccleſiaſtic guilty of the Crimes laid to his charge, and they deſerve any corporal Puniſhment, he firſt degrades him and then delivers him up, as being now a Lay-man, to the Criminal Judge. But if the Chancellor delays or refuſes doing Juſtice, a Remonſtrance may be made againſt him to the Criminal Judge, who being the King's Lieutenant is to ſee that his Subjects ſuffer no injury from the Spiritual Court; and this they call *tenir acte au Lieutenant Criminel en deni de Juſtice*. If the Chancellor exceeds his Commiſſion, if he pretends to exerciſe a power he has no right to, or acts contrary to the Rules of the Court whereof he is Judge, there lies an appeal, *comme d'abus*, i. e. *againſt illegal proceedings*, from the Biſhop's Court to the Parliament, which pronounces a definitive Sentence. Moreover, the King may at any time remove ſuch a Cauſe from the Biſhop's Court into the Parliament, by virtue of an order of the Council of State, which is the Judge of all matters relating to the Juriſdiction of Courts.

If a perſon be accuſed of any trifling faults, ſuch as a quarrel or breach of the peace, *&c.* as ſoon as a complaint is laid before the proper Court he is *decreté d'un aſſigné*, ordered to make his Defence on ſuch a day, either by himſelf or his Attorney; which if he fails to do he is only nonſuited, or perhaps caſt in damages and coſts; and that is all. But if the Crime of which he is accuſed be a more heinous one, and ſuch as deſerves puniſhment, then he is *decreté d'ajournement perſonel*, ordered to appear on ſuch a day perſonally; and if he does not, he is declared guilty of contumacy and taken into cuſtody. And if the Crime he is charg'd with be capital, then he is *decreté de priſe de corps*, or ordered to be taken into cuſtody and ſent to priſon.

Now if we compare theſe Rules with Miſs *Cadiere*'s uſage, we ſhall find it has been very hard.

The Chancellor of the Dioceſe came to her houſe, and illegally began a criminal Proceſs, before any information, upon which it could be founded, was lodged. Upon this ſhe being a lay-perſon laid her complaint againſt Father *Girard* before the Criminal Judge, who called

called in the Chancellor of the Bishop's Court to join in the prosecution, the accused person being an Ecclesiastic. The Cause remained long in the Bishop's Court without any sentence passed on either side, which obliged Miss *Cadiere* to give in three remonstrances to the Criminal Judge against him for refusing her Justice; but without any redress. Mean while the King, by an order of Council, took this Affair out of the Bishop's Court, and brought it before the Parliament, with power to try and decide finally. Whereupon the Parliament appointed two of their Members to go to *Toulon*, and carry on the Process. Accordingly they and the Attorney General, at whose instance in the Plaintiff's name, the Proceedings were now carried on, having examined a great number of witnesses, by whom Father *Girard*'s Guilt was evidently proved; nevertheless ordered him only to be summoned to make his defence, and Miss *Cadiere* with the Prior of the Carmelites and one of her Brothers to appear personally before the Parliament in a month thereafter; unless they chose rather to answer before the two Commissioners the next day and the following days. Father *Girard*, emboldened by the mildness of the Order issued to him, answered immediately. But Miss *Cadiere*, who had no such Encouragement, was not in so great haste. Yet, though they could not force her to answer till the day on which she was ordered to appear before the Parliament, without her own express Consent, and even her Request, they went nevertheless to the Convent where she was detained, and examined her. Her maid being in the interest of the Jesuit, had intoxicated her one day by making her drink a glass of wine fasting, and they taking this Advantage made her say what they pleased; so that she now denied all that she had before deposed. But when they were just going to leave the Place, she having recovered her liberty solemnly and upon oath disowned the retractation she had been surprized into, and appealed to the Parliament of *Aix*: 1. From the order of personal appearance issued against her by the Commissioners. 2. From all the rest of their proceedings against her. 3. From the summons issued to Father *Girard*, praying he might be taken into Custody. 4. From the Chancellor's illegal Proceedings against her. And over and above she took

out

out a Royal Writ by which her retractation was set aside. The Affair is now before the Parliament of *Aix*, and will probably be decided very soon; but how, no body can pretend to guess, while there is so much Justice on one side, and so strong an Interest on the other.

If in this Preface, or the following Piece, I have used any Law-terms with impropriety, the Gentlemen of the Robe are too polite to censure such mistakes in one who has not the honour to be of the profession. My aim was only to be intelligible; though in several Places I found the original difficult enough to translate, or indeed to understand. I shall mention but two or three.

In Father *Girard*'s Letter to Miss *Cadiere* pag. 19, he says, *Je rends mille graces a notre Seigneur de la continuation de ses misericordes; pour y repondre, ma chere fille, oubliez vous, & laissez faire: ces deux mots renferment la plus sublime disposition. I bless our Lord a thousand times for the continuance of his Mercies: in return for them, my dear Child, forget your self and be entirely passive.* By the *continuance of Gods Mercies*, I suppose he means the regularity of her *Menses*, which he makes use of as an encouragement to her to go on in the Commerce she had begun with him; which he proposes to her by applying a Principle of Quietism with that particular view in these words, *Oubliez vous & laissez faire*; and therefore I have rendered them so as to answer both Senses.

In the same Letter he says, *J'ai besoin d'assurance, vous n'en serez pas la victime; I have need of all my resolution, for you shall not be the victim.* I have translated it so, because I could not make sense of it any other way. He had just given her some directions about her Diet, which makes me think the meaning of this passage must be that he was resolved to submit to any thing, even to part with her, or suffer her to prove with Child, rather than prejudice her health by giving her drugs to procure abortion.

Ce seroit bien pis si vous deveniez gourmande! 'Twould be much worse should you turn glutton; which I own I know not what to make of, unless it be that instead of being inconstant she should grow too fond of him.

Miss

Miſs *Cadiere* in her depoſition *pag.* 32. ſays, that Chriſt told her, *Que ſon amour l'alloit crucifier avant que la Juſtice la couſonnât.* The ambiguity of the expreſſion *ſon amour*, and of the article *l'allois* makes this paſſage very difficult. I think it is only to be explain'd by the opinion of the *Roman* Catholics, that our Saviour often beſtows upon Saints ſuch *Stigmas* or Prints of his wounds as Miſs *Cadiere* had, as marks of his Love to them; and that paſſage in Father *Girard*'s anſwers, where he ſays, *That Miſs* Cadiere *having prayed God that the wounds on her hands might not appear, her prayer was granted; but that nevertheleſs our Saviour made a ſlight Impreſſion on the back of each of her hands, in pledge of real Stigmas which he* promiſed *to imprint on her hands before ſhe died.* For which reaſon I have rendered the above paſſage thus; *that his Love* [for her] *would crucify her* [or beſtow Stigmas upon her] *before Righteouſneſs had made her perfect.* But I have not room to take notice of any more.

If there are ſeveral difficult Paſſages, there are alſo ſeveral things in the Narrative of Miſs *Cadiere*'s Caſe that may ſeem very incredible, though they are fully proved. The ſuperſtitious may attribute them to the operation of the Devil; but I cannot perſuade my ſelf they are any thing more than tricks of Legerdemain. There is a certain Drug of which the ſmalleſt particle being applied to the moſt ſenſible and nervous part of the body, will inſtantly throw a woman into ſuch convulſions, that ſhe is no longer Miſtreſs of her ſelf, nor knows what is done to her. As Father *Girard* frequently ſaw his Penitent naked, why might not he make uſe of this ſecret, and then by means of the Lunar Cauſtic make all her Stigmas and her Crown in a moment, without being perceived even by her? and accordingly we find ſhe received the firſt Stigma in a Trance. Her viſions were undoubtedly the effects of Enthuſiaſm joined to Father *Girard*'s converſation with her. But it is not my buſineſs to enquire into the Cauſes, but to give the Hiſtory of theſe odd Phenomena.

THE

THE MEMORIAL OF Mrs. *Mary Catherine Cadiere*, Againſt the Jeſuit Father *John Baptiſt Girard.*

THIS cauſe, which is now the ſubject of all converſations, and engages the attention of the whole chriſtian world, is of very great importance, ſeeing it nearly affects both Religion and the Public: and is no leſs ſingular, whether we conſider the characters of the parties concerned, or the nature of thoſe crimes which occaſioned it, with the circumſtances of the whole affair. You ſee here a vicious Confeſſor, by a horrid abuſe of whatever is held moſt ſacred and awful in religion, become the ſeducer of his own Penitent, in a manner canonizing her only to render his conqueſt of her virtue the ſurer and more tickling to his vanity, and under the hypocritical diſguiſe of rigid and ſevere morals, and an affected air of mortification, acting the part of a moſt artful, moſt ſenſual and moſt paſſionate lover.

Were we to judge of this cauſe by the conduct of the courts before which it has hitherto been, and the circumſtances that attend it, would not one be-

lieve Father *Girard* to be an innocent falſly ſlandered, and Miſs *Cadiere*, her brother the Dominican, and the Prior of the bare-footed Friars of *Toulon* her new Confeſſor, to be three criminals guilty of the baſeſt calumny? And indeed, is it not very ſurprizing to ſee this Jeſuit, though accuſed, nay convicted of ſo many heinous crimes, the leaſt of which is ſpiritual inceſt with his Penitents, barely ſummoned * to make his Defence, enjoying his full liberty, preaching, confeſſing, ſaying Maſs every day, and exerciſing all the functions of his office, while Miſs *Cadiere* his accuſer, and not accuſed, whoſe only guilt conſiſts in her misfortune of being the innocent victim to the luſt of a wicked Confeſſor who employed the moſt villainous arts to ſeduce her; while ſhe, I ſay, is condemned to a † Recognizance for her perſonal appearance, and carried from place to place by the Sheriffs Officers as if ſhe had committed ſome capital crime, and then impriſoned in a monaſtery; and at the ſame time her brother the Dominican, and the Prior of the Carmelites her new Director, whoſe innocence is ſo well known, are diſgraced by an Order of perſonal appearance, and her brother the Secular Prieſt by a *Subpœna*. Thus are the innocent haraſſed like criminals, while the criminal is cheriſhed as if he were innocent; but we hope that all theſe things will be ſet right by the juſtice of the Parliament, whoſe deciſion the Public, that upright and equitable judge, has already anticipated. In this ſtate of the Appellant's Caſe the reader will ſee with aſtoniſhment what cunning arts and powerful intereſts the Jeſuits have employed to ſtifle the truth, and ſacrifice a young

Lady

* Decreté d'un ſimple aſſigné; *uſed only when a perſon is ſued for any trifle, and then he may appear by himſelf or his attorney, which if he neglects to do the conſequence is only to be nonſuited.*

† Decretée d'ajournment perſonel; *uſed when one is accuſed of any grievous crime, and then he muſt appear in perſon, or be declared guilty of contumacy, and they proceed to the* priſe de corps, *or ſeizing his perſon.*

Lady and three innocent Prieſts to the ſafety of one villain of their Order.

There are ſome cauſes, ſaid an antient treating of a ſubject not very different from ours, where it is allowed to exaggerate the baſeneſs of an action by vehemence in pleading; but in this we are forced to conceal ſome part of the truth, and we muſt either prevaricate or exceed the bounds of modeſty and decency. How then ſhall we obſerve a mean between theſe two extremes? We ſhall endeavour to do it by omitting whatever might appear foreign or needleſs, ſay nothing but what is ſtrictly true, nay, proved in the courſe of the Proceedings, (of which we ſhall now make no myſtery, ſeeing we have undergone a very extraordinary proceſs) we ſhall uſe the chaſteſt expreſſions which the nature of the thing will admit, yet ſay all that is abſolutely neceſſary for the defence of ſo juſt and fair a cauſe, and for the ſupport of innocence and truth.

As we are perſuaded the Courts of Juſtice, as well as the Publick will be pleaſed with a full diſcovery of all the eſſential circumſtances of this very curious and affecting ſtory, which the Jeſuits have hitherto ſo induſtriouſly concealed or diſguiſed, we ſhall not fear the imputation of being tedious on a ſubject of which all ſeem to think they can never know too much, but ſhall ſet the truth in the ſtrongeſt and cleareſt light, and give an ingenious account of this Jeſuit's Direction, and of the hardſhips which Miſs *Cadiere* has endured: and perhaps the oppreſſion which the Penitent has met with will appear no leſs extraordinary than the Director's conduct; for we ſhall prove by unconteſtable maxims and arguments that the whole Proceedings againſt her and the Judgments of which ſhe complains are illegal, unjuſt and null, and that in reality Father *Girard* is the only criminal in this affair, and fully convicted of all the guilt laid to his charge.

The CASE.

Mrs. *Catharine Cadiere* Daughter of Mr. *Joseph Cadiere* Merchant of the City of *Toulon*, and of *Elizabeth Pomet*, was born November 12. 1709. Her Father dying while she was yet in her infancy, left his Widow, with three boys besides this daughter, a fortune suitable to their rank. The Widow educated her family to virtue with the greatest care; the eldest Son at his Mother's solicitation married; the second took the Habit of St. *Dominic*; the third went into Ecclesiastical Orders, and the Daughter who was the youngest continued under the tender and affectionate care of her good Mother. The chief Directors of her Conscience were Mr. *Giraud* Rector of the Cathedral Church of *Toulon*, a Gentleman distinguished by his merit and virtue, and Mr. *d'Oulonne* Vicar of the Parish of St. *Louis*. Under their direction this young Lady became a pattern of virtue, and the bent of her mind to piety and devotion was so strong that she refused several very honourable and very advantageous matches: All this is notorious fact, and proved in the Proceedings. At the age of 18. she still retained that simplicity, that innocence of manners, which is so rarely found in other girls even of 7 years.

Such was the Character of Mrs. *Catharine Cadiere* when Father *John Baptist Girard* the Jesuit arrived at *Toulon* in the Month of April 1728, as Rector of the Royal Seminary of Chaplains of the Navy. The great Reputation he had acquired at *Aix*, where he was admired both as a Preacher and a Confessor, together with that Air of Modesty, Austerity and Mortification which then appeared in his Countenance and through his whole Behaviour, soon drew to him a great number of Penitents; and amongst the rest Miss *Cadiere* was induced to make choice of him, chiefly

chiefly because Mr. *d'Oulome*, then her Director, was so much employed that she could not go to Confession so often as she inclined.

Under his direction she continued two years and an half, during the first of which nothing extraordinary passed; only she found he was inquisitive about the Condition and Circumstances of her self and her Family, and observed that he treated her with a particular regard, which she then attributed only to his Charity as her Confessor; but the event has discovered that he had a very different motive for this Conduct. He frequently told her at Confession that God required something more from her, that he had great designs upon her, and that she ought to give her self entirely up to God; sometimes adding, *Will you not give your self up to me?* The pretended Piety of the Confessor and the real Simplicity of the Penitent did not suffer her to discern the Venom concealed in the last Expression.

After about a year's direction, being one day in the parlour of the Jesuits Convent with Father *Girard*, he upbraided her in an obliging manner for being so unkind as not to send for him during an illness of which she was just recovered, and said to her, *Will you not for once give your self up to me?* Then stooping down and putting his mouth close to hers he breathed upon her, which had such a powerful effect upon the young Lady's mind that she was immediately transported with love and consented to give her self up to him. (We shall prove in the sequel that this method of inspiring love is not without a precedent.) The Director replied, that he was overjoyed to see her in such a disposition, and immediately led her to his Confessional, where he improved the Sentiments he had been forming in the Heart of his Penitent, ordered her to communicate every day, but in different Churches, foretold her she would soon have frequent Visions,

Visions, and commanded her to give him daily an exact Account of her self.

Miss *Cadiere* punctually executed all her Director's Orders; She took the Sacrament every day in different Churches, where the public Curiosity drew great Numbers of People. In a short time after she had frequent Extasies and Visions. When we come to examine all the extraordinary Facts that happened under this Direction, we shall inquire into the Nature of these Visions, whether they were real or imaginary, and by what cause they were produced. Here we shall not enter into a detail of them, not only because it will be found in her Deposition which is inserted in this Memorial, but also that we may not break the thread of the Narration and interrupt the course of the Proceedings. At the same time she fell into an inability to pray. She went every day to give Father *Girard* an exact Account of all her Visions and of the State of her mind: and in these long and frequent Conversations, which did not always turn upon Subjects proper for a Confessor's Ear, he artfully insinuated the Inclinations and Language of his Heart, which however he carefully wrapt up in Expressions sacred to Piety and Devotion.

Our Penitent took care to acquaint her Confessor with her Uneasiness that she was uncapable of using vocal Prayer, and with her violent Passion for him; but he comforted her with respect to both these Complaints by telling her, *That Prayer is the only means of coming to God; but that when we are once arrived there and united to him, it is no longer necessary. The love you have for me,* added he, *ought to give you no Concern: 'Tis the pleasure of our gracious God that we two should be united. I carry you in my Bosom and in my Heart, you are henceforth one with me, and the Soul of my Soul.* But in order to conceal his sacrilegious and incestuous Flame, he said to her, *Let us love one another dearly in the sacred Heart of Jesus.* And hence it comes that all those Love-Letters

cers in the Appendix to the Proceedings conclude with these words: *I am intimately united with you in the sacred Heart of Jesus.* In the Chair of Confession he would often make her come near him that he might breathe upon her, which always redoubled her Passion for him. Thus did he fascinate the Mind and Heart of his unhappy Penitent.

Nor was she the only Person he had reduced to this Condition; for several Devotees besides her, particularly *la Languier*, *la Batarelle*, *la Gravier*, *l'Allemande*, *la Reboul*, and the famous *Guiol* shared his Affections. The last of these, who is one of your handsome and obliging Ladies, was distinguished by her Employment from the rest, being in a manner the Governess of this little favourite Flock, to which our Confessor, who had nothing of Severity but the Outside, frequently granted the liberties of making parties of Pleasure in the Country, lent them the Clerk of the Jesuits Convent to be their Cook, and at their Return in the Evening received their Compliments for his Civility. These Facts are proved by his own Answers; and 'tis notorious at *Toulon*, that on the 30th of April 1730 being St *Catharine*'s Day, and one of these Country Festivals, he sent his Clerk with a magnificent Nosegay for Miss *Cadiere*, and a small one for each of her Companions.

Our Confessor, inflamed with too warm a Passion for his Penitent, and weary of being happy in Imagination only, resolved to employ the most effectual means for making himself really so. The Method he took was this: Miss *Cadiere* had a Vision representing to her a Soul in a State of mortal Sin, and thought she heard a Voice which told her, that if she would deliver that Soul she must submit to be possessed by the Devil for a Year. This she communicated to her Confessor, who appeared not at all surprized at it; and how should he, when he was himself the Author of it? He told her she must not refuse the Proposal, and

not

notwithſtanding the greateſt reluctance, forced her to accept of it. Scarce had ſhe given her conſent and pronounced a Form of words which he dictated to her in the Confeſſionary to this purpoſe, *I accept, I ſubmit, I reſign my ſelf to ſay, to do, and to ſuffer whatever ſhall be required of me*, but ſhe was ſeized with a terrible Diſorder, and loſt the uſe of all her Senſes, throwing out Blaſphemies againſt all the Myſteries of our Holy Religion, and Imprecations againſt the Saints. The Jeſuit himſelf in his Anſwers fixes the Date of this Poſſeſſion to the end of November or the beginning of December 1729, and the End of it to the 20th of February 1730; though even then the Symptoms of Poſſeſſion did not quite ceaſe, but only became leſs violent.

During her Poſſeſſion Miſs *Cadiere* was tormented with frightful and horrid Apparitions, and frequent Convulſions, in the Fits of which ſhe never opened her Mouth but to pour out horrible Blaſphemies and Imprecations; and when her two Brothers, the Clergyman and the Jacobin, prayed for her Relief, ſhe curſed them bitterly and complained that they did but increaſe her Agony. While ſhe was in this Condition ſhe thought the Devil told her that Father *Girard*'s Perſon was charmed, and that he had entered into a Compact with him to enable him to be an admired Preacher, on condition that he ſhould deliver to him as many Souls as he could. After theſe Fits were over ſhe frequently fell into Trances, and ſaw Viſions which ſeemed to comfort her exceedingly; but it is evident that the whole was owing to one and the ſame Author. She alſo knew the Secrets of other Peoples Hearts, as is fully proved by the Proceedings.

The Knowledge of this Myſtery was confined to the Houſe and Family of Mrs. *Cadiere* who beheld it with Aſtoniſhment; nor did the Confeſſor impart is to any other, except the Devotees above mentioned, whom he led the ſame Dance, and who were in the ſame manner

ner poſſeſſed and incapable of praying, having alſo Stigmas or Prints of our Saviour's wounds on their Body. All this is proved in the Proceedings. Miſs *Cadiere* was ordered to tell every body beſides who ſhould aſk her any Queſtions, that her Diſorder was natural; and he perſuaded her Relations that if they diſcovered the Wonders which God was pleaſed to work upon this *Saint* (for ſo he called her) ſhe would die within 24 Hours.

Theſe Fits in a little time obliged Miſs *Cadiere* to keep her Chamber almoſt conſtantly, and furniſhed her Director with a pretence of ſeeing her frequently alone, and locking himſelf up with her in her Chamber. He began his Viſits about December 1729, and continued them till June 1730, that he thought fit to ſend her to the Convent of St. *Clare* at *Ollioules*, in the manner, and for the reaſons which ſhall be hereafter related; and that this Conduct might make the leſs noiſe among the Jeſuits, and to prevent his being troubled with an impertinent † Companion, he ordered the Abbé *Cadiere*, who was then a Student in his Convent, to call upon him every Day at half an hour paſt one in the Afternoon, and go with him to his Siſter's Apartment, where he commonly paſſed the reſt of the Day; and if the Abbé *Cadiere* was not punctual to his Time, our zealous Confeſſor would go alone without waiting for him, nay, would often go before his Time.

Father *Girard* being thus locked up alone with Miſs *Cadiere* in her Chamber, when a violent Fit of Poſſeſſion or Extaſy took away her Senſes, laid hold of that opportunity to ſatisfy his brutal Appetite by committing upon his Penitent the moſt infamous Crimes; ſo that when ſhe came to her ſelf, ſhe often found herſelf in very indecent Poſtures, and her Confeſſor by her with ſuch Tokens as left no room to doubt he had accompliſh'd his villainous Purpoſe. As her Fits and Trances were very frequent, he had

C oppor-

† *No Prieſt or eccleſiaſtical Perſon can viſit a Woman without carrying another along with him.*

opportunities enough to indulge his Luſt; and whenever the forementioned Circumſtances, or the criminal Liberties he took with her, obliged her to repreſent to him the doubts and uneaſineſs of her Mind, he endeavoured to remove her Scruples by telling her, *That it was the Pleaſure of their gracious God*: Abominable Language in the mouth of a Confeſſor, and worthy of all the Anathemas of the Church! When ſhe acquainted *la Guiol*, Father *Girard's* Confident, with what he did to her, ſhe laughed in her Face and ſaid, ſhe muſt be very ſimple, or rather ſilly, to fancy there was any Harm in that. Miſs *Cadiere* alſo told all the other Penitents that were Father *Girard's* Favourites, what paſſed between him and her, and they in return entruſted her with the Secret of his taking the ſame Liberties with them. This is proved in the Proceedings. We cannot give a Deſcription or a particular Account of all that paſſed in this Chamber; Modeſty forbids it; and beſides, it may be found in the Plaintiff's Declaration, where the Rules of Judicature, which require that Facts and Circumſtances ſhould be ſtated diſtinctly, obliged her to be particular and full.

Laſt Year, on the laſt Day of the Carnival, Miſs *Cadiere* in a Trance had a Viſion, and thought ſhe heard a Voice ſaying to her, I will carry you with me into the Deſart, where during Lent you ſhall not live on the food of Men, but on that of Angels; and next day ſhe was not able to ſwallow any ſolid Nouriſhment. Father *Girard* being conſulted upon this Viſion and inability of eating, declared his Opinion, That it was a Miracle of Grace, and that Miſs *Cadiere* ought by no means to force her ſelf to eat. She imagining this to be tempting God, endeavoured all ſhe could to eat, but the Moment ſhe had got any thing down was forced to throw it up again with as much pain as ſhe had ſwallowed it, which brought upon her a vomiting of Blood; and ſo ſhe paſſed the laſt

laſt fortnight of Lent without any Suſtenance beſides Water.

Every day of that Lent was remakable for ſingular Trances and Viſions, which Father *Girard* paſſed as wonders of Grace upon this young Lady, her Relations, and thoſe of his Penitents whom he had let into the Secret, and who were ſometimes Witneſſes of them. The Detail of them is contained in a Memorial which he forced her to draw up, and entitled, *LENT*, which he requeſted of her in the moſt preſſing manner, which he ſeized with the greateſt eagerneſs, which he himſelf gave into Court, and which is joined to the Proceedings. What is moſt extraordinary in this *Lent*, is the Extaſy or Viſion wherein ſhe thought ſhe ſaw a Heart pierced with many Wounds, which ſhe imagined to be the Heart of Jeſus Chriſt pierced by the Sins of Men; and to the Impreſſion made upon her by this moving, mournful Spectacle, ſhe attributed a bloody Sore which ſhe found immediately after upon her left Side, and which Father *Girard* ſaid was a *Stigma*, or Mark of our Saviour. Nor can we paſs by the Tranſiguration wherein ſhe continued from Maunday-Thurſday, till the Saturday following, in a Trance, without motion, and under a total ſuſpenſion of all her Senſes, with one of thoſe *Stigmas* open and bleeding in each of her Hands and Feet, beſides that which ſhe had before on her Side; her Face alſo being marked with drops of Blood which fell from a bloody Crown that appeared on her Head, in the very place from which ſome days before Father *Girard* had cut her Hair, and carried it away with him. The Father owns in his Anſwers, that on Good Friday he ſaw this Tranſiguration, which he deſcribes much after the ſame manner as we have done, and acknowledges beſides, that he made them deliver to him the Napkin with which they had wiped Miſs *Cadiere*'s Face, which repreſented the Countenance of Chriſt in his laſt Agony, and

alſo her Cap which was ſtained with the Blood that run from the Crown on her Head.

The Pain which theſe *Stigmas* gave Miſs *Cadiere* made her endeavour to eaſe it by Plaiſters; but Father *Girard* ſharply reproved her for ſo doing, telling her they were divine Wounds and Marks that needed no human Remedy, made her pull of the Plaiſters, and then kiſſed the Marks with great Veneration, as he did frequently afterwards; eſpecially the *Stigma* on her Side, which he kiſſed with the utmoſt ſenſuality, and under pretence that he had one of the ſame kind within, frequently clap'd his Side cloſe to Miſs *Cadiere*'s.

May 3. 1730. The Plaintiff ſuffered a ſecond Tranſfiguration like to the former; and of this both Father *Girard*, and Mr. *Giraud* Rector of the Cathedral, were Witneſſes, as is proved by the Proceedings and by the Father's Anſwers. And as the Defendant always foretold theſe Tranſfigurations, not only to Miſs *Cadiere* herſelf but to ſeveral of his favourite Penitents, they often aſſiſted at them, eſpecially *la Guiol*, and *la Baterelle*, and alſo Father *Grignet* the Jeſuit; who being filled with Admiration and Aſtoniſhment at theſe Wonders, and at her giving him ſome advices which proved that ſhe knew the deepeſt Secrets of that Jeſuit's Conſcience, wrote her a Letter of thanks which was produced in the Proceedings.

At her coming to her ſelf from theſe Tranſfigurations and Trances, ſhe found ſucceſſively three Croſſes by her, which Father *Girard* made her believe were miraculouſly ſent her from Heaven. One of them he eagerly ſeized as a Proof of the Miracles of his Diſciple, and the other the Biſhop obtained at his earneſt requeſt. It is apparent that Father *Girard*, who was always alone in Miſs *Cadiere*'s Chamber at the beginning of her Tranſfigurations, was the Angel that brought theſe miraculous Croſſes. Miſs *Cadiere*, to comfort her ſelf for the Loſs of the two Croſſes which had been taken from her, and to

preſerve

preserve the Remembrance of the Miracle, caused three small ones to be made, two whereof she afterwards gave away as ordinary Crosses to the Lady *de Rimbaud* Nun of St. *Clare* at *Ollioules*, as she hath disposed, and kept the third.

One very extraordinary Passage we cannot omit. Father *Girard* foretold to Miss *Cadiere*, that on such a Day she should be lifted up into the Air in her Chamber; nor did he fail to come thither on the Day appointed, to be the single Witness of this Miracle. He locked himself up with her in her Chamber, and being seated before her, the young Lady, who found she was going up into the Air, thought it her duty to stifle a vain Thought which upon that occasion begun to swell her Heart, and therefore held fast by her Chair to prevent being lifted up. He several times bid her resign and submit herself to the Spirit that acted her, which he called the Spirit of God, and upon her refusing to obey him, he flew into a Passion and flung out of the Room. This Fact is proved by his own Answers. Soon after came *la Guiol* and rated Mrs. *Cadiere* for refusing to follow the Advice of her Ghostly Father, and prevailed with her to make her Excuses for it the first Opportunity.

The first time Miss *Cadiere* went to Confession, Father *Girard* did not forget to inform her that she had by her obstinacy committed a most heinous Sin, and that to expiate it, he would come next Day to her Chamber and injoin her a Penance suitable to the nature of her Offence. Accordingly next Morning he comes to her Apartment, locks her Chamber Door, makes her kneel down before him, and with a Scourge in his Hand thus addresses her: *The Justice of God requires of you, that seeing you refused to be clothed with his Gifts you should be stript naked: You deserve that all the World should be Witness of your Shame; but your gracious God consents that no other should see it besides this Wall and Me, who cannot speak:*

But

But first of all swear Fidelity to me, that you will keep this is an inviolable Secret; for, my dear Child, it would ruin me should you speak of it. The poor young Lady not suspecting his Design, promised him Secrecy; whereupon he ordered her to get upon the Bed, put a Cushion under her Elbows to raise her up, gave her a few Lashes with his Scourge, and then kissed the Part which he had whipped. After which he made her rise from the Bed, and kneel once more before him. In this Posture he told her God was not yet satisfied, and that she must necessarily strip naked before him. Frightened at such an Injunction she screamed out and fainted away; but as soon as she recovered he undrest her to her Shift, and embraced her. It is not proper to express what followed, but 'tis easily imagined.

In short, Father *Girard* was absolutely Master in his Disciple's Chamber, that one Day while she was in Bed, having met her Brother the Dominican there, he immediately and without any Ceremony took him by the Hand, thrust him out of the Room, and lockt the Door upon him; and when Father *Cadiere* complained of this Behaviour to his Mother, who was too much prejudiced in Father *Girard*'s Favour, and considered him as the Sanctifier of her Daughter, she sharply bid him hold his Tongue, and get out of the House.

The frequent Visits which our zealous Confessor made his Penitent, beginning from the Month of December, and after some time duely once a day, and in which he used to lock himself up alone with her in her Chamber, occasioned an Interruption of her *Menses* (which are the Tokens of Non-pregnancy) for three Months together; and that implies at least two Suppressions of them. Frightened at this, he persuaded his Penitent that her blood was inflamed, and that in order to temper it she should drink every day, for a Week, a Porringer of Water wherein he would put some refreshing Powders.

Powders. She, who new nothing of the matter, anſwered ſhe would do what he thought fit; and thereupon this charitable Director went every day down into the Kitchen to fetch her a Porringer of Water, which he would not allow either her Maid or her Mother even to touch, much leſs to carry to Miſs *Cadiere*, to whom he adminiſtered it with his own Hands, after having put into it a little Powder which gave it a reddiſh Tincture. This Draught repeated every day for about a Week, occaſioned a great loſs of Blood, which continued running for ſeveral days, and made her void a ſmall lump of Fleſh or clotted Blood. One Day that ſhe had made a whole Pot full of Blood, Father *Girard* carried it twice to the Window, and with curious Eyes examin'd the Contents; and when Miſs *Cadiere* bid the Maid throw it out of the Window, and ſhe was carrying it away for that purpoſe, he was very angry with his Penitent for truſting a Secret of that conſequence to a Servant, and cried out, *Was there ever any thing ſo imprudent?*

As this Loſs of Blood had exceedingly weakened Miſs *Cadiere*, and her Mother inclined to ſend for the Phyſicians and Surgeons in order to inquire into the cauſe of her Diſorder, Father *Girard* diſſuaded her from it, telling her the Diſtemper was ſupernatural, and not to be cured by their Art, leſt if they came they ſhould diſcover the Myſtery; and whether the better to prevent her being viſited by Phyſicians and Surgeons, or from other Views, he perſuaded the young Lady to go into the Convent of St. *Clare* at *Ollioules* without asking the conſent of her Relations: and for that purpoſe on the 22d of *May* 1730, he wrote the following Letter to the Lady Abbeſs of that Convent, begging a place in it for her.

MADAM,

MADAM,

THE divine Providence having sent me to *Toulon* about two Years ago, put into my Hands the direction of a Soul whom it now calls to your Society, and for whom I beg a place in it: The Person is Mrs. *Catharine Cadiere*, with whom you are a little acquainted, as I have heard her say. For that reason I need not give you a particular Account of her Sense, her Humour, or her Virtue. I shall only assure you that she is no common Soul, and that our Saviour has a singular predilection for her. Her Health will be such as it pleases God to give her for accomplishing all the designs he has upon her, while she is with you; and I will answer for her Effectual Calling, because I have incontestable proofs of it. You will do this young Lady a very great Favour in receiving her into your Convent; and at the same time I am verily persuaded God can hardly bestow a greater blessing of this nature upon your House, than the sending you such Person, of which you will very soon be sensible. I intreat you, Madam, by all means to keep the Affair upon which I have the honour to write to you a secret from your Society, because it would otherwise be difficult to prevent its getting abroad, and so coming to the ears of her Relations, who would use their utmost endeavours to hinder her design; though I know that when she has once left them they will submit to the most holy will of God. I wait impatiently for an Answer, which your Piety, your Zeal and your Prudence make me flatter my self will be favourable. I have the honour to be with profound respect,

MADAM,

Your most humble,

and most obedient Servant,

Girard, *Rector of the Jesuits.*

The Lady Abbeſs, who was no ſtranger to Miſs *Cadiere*'s virtue wrote to Father *Girard* that ſhe ſhould be very glad to give her a place, and had no objection againſt receiving her but the Averſion of her Relations. As he has a very perſuaſive Tongue, he at laſt prevailed on them to give their conſent, and accordingly on the 6th of June he ſent Miſs *Cadiere* to the Convent, with this letter dated the 5th for the Lady Abbeſs.

MADAM,

'I Send you this by the Soul which Jeſus Chriſt 'had reſerved for your Monaſtery. I gladly re'ſign her into ſuch hands as yours, and return you 'a thouſand thanks for being ſo good as to receive 'her. By the great mercy of God, ſhe is in an ex'cellent diſpoſition of mind; though were ſhe other'wiſe, as ſhe is henceforth to live under your eye 'and direction, ſhe could not fail of acquiring it 'very ſoon; your example, Madam, your inſtructions, 'your orders, and the prayers, you will be ſo cha'ritable as to put up for her, muſt render her ſuch 'as ſhe ought to be in order to fulfill the deſigns 'of our Lord for her Sanctification, and to walk 'ſteadily in the paths of thoſe worthy Nuns, at the 'head of whom the divine Providence has ſo wiſely 'placed you.

'I dare hardly ask you ſo ſoon to allow Miſs *Ca'diere* the holy Communion every day: perhaps you 'will ſoon find that it is the will of God, and that 'he does not think her altogether unworthy a fa'vour ſo extraordinary; however, I muſt intreat you 'would condeſcend to let her communicate pretty 'frequently. A ſecond favour which I take the li'berty to requeſt of you is, that the young Lady 'may write to me without having her letters read, 'and receive my anſwers in the ſame manner; for our 'letters on both ſides ſhall turn upon no other Sub-

'ject in the world but the diſpoſition of her ſoul, 'and the œconomy of her mind. I ſhall have the 'honour to wait upon you my ſelf in a fortnight, 'and to recommend that dear young creature to 'your care, as well as my ſelf to your Prayers, and 'to aſſure you of my Gratitude for your goodneſs, 'and of the profound reſpect with which I am,

MADAM,

Your moſt humble

and moſt obedient Servant,

Girard, *Jeſuit.*

In laviſhing ſo many praiſes upon Miſs *Cadiere*, and crying her up for a Saint, Father *Girard* had two views: The one was to have the glory of being a maker of Saints, and the other to facilitate his acceſs to his dear diſciple, and remove all thoſe ſuſpicions which might naturally ariſe from his officious aſſiduity about her. But obſerve, that before he lets her enter the Monaſtery, he makes his terms with the Abbeſs, and ſtipulates that the Correſpondence between him and his diſciple by letters ſhould be a myſtery into which the Abbeſs ſhould not dare to look; and to perſuade her to conſent to this condition, though contrary to the rules, he tells her their Letters ſhall turn only upon what related to her Salvation. But his Letter of July 22. immediately after, which is the only one we have left, proves juſt the contrary; and indeed if their letters were to contain nothing but what tended to edification, why ſhould he take the precaution of excluding the Abbeſs from a ſight of them?

Father *Girard* was not long before he went to *Ollioules* to ſee his dear Devotee, and the very firſt viſit he ever made there, he asked the Lady *Abbeſs* before the Lady *de Leſcot* Miſtreſs of the Novices, if

Miſs

Miſs *Cadiere* had not a diſcharge of Blood. He was afraid the Potions he had given her had not diſſipated her pregnancy. Such a queſtion very juſtly ſurprized the Abbeſs and the Miſtreſs of the Novices; it was indeed a very extraordinary one conſidering the Characters of all concerned; and finding the two Ladies thought it ſo, he added that when Miſs *Cadiere* was at home ſhe loſt above twenty Pounds of Blood.

The Plaintiff continued in this Convent from June 6. 1730, till September 17. thereafter, during which time there was a continual commerce of letters between them; and thoſe which he wrote to her, (excepting two or three that were deſigned only to be ſhown, and contained nothing but a few trifling reflections) were ſuch as might have been expected not from a ſpiritual Father, but from a moſt paſſionate Lover; and as he well knew the Poiſon of them, he took care not to ſign them. For proof of this very material point it is ſufficient to produce here the Contents of his Letter of *July* 22. 1730.

'THIS, my dear Child, is the third letter in three 'Days; try to gain me time. God be praiſed, I 'ſhall probably in a little while be incapable of doing 'any thing but for her to whom I am writing: however 'I am ſure I always carry her about with me wherever 'I go, and that though I talk and have to do with o-'thers, yet ſhe is conſtantly preſent. I give a thouſand 'thanks to our bleſſed Lord for the continuance of 'his mercies: in return for them, my dear, forget 'your ſelf and be entirely paſſive: theſe two Expreſ-'ſions imply the moſt ſublime diſpoſition. Not a Word 'of what my Lord recommended to you; we two 'ſhall ſee what is to be ſaid or done. He came here 'this Morning, and I have already taken an occaſion 'of talking to him about you; I don't think he will 'come to *Ollioules*; I have given him to underſtand

‘ that ſuch a ſtep would make too much noiſe. I may
‘ perhaps find an opportunity of talking to him
‘ about the holy Maſs. The grand Vicar and Father
‘ *Sabatier* will probably come to ſee you on monday;
‘ the latter, after I had ſpoke with him, did as good
‘ as ſay he would ask you no queſtions; but if either
‘ of them ſhould be inquiſitive or deſire to ſee any
‘ thing, even though they uſe the Biſhop's name,
‘ you need only anſwer them that you are ſtrictly
‘ forbid to ſpeak or act. Eat meat as you are or-
‘ dered, I wrote you ſo before: yes, my dear child,
‘ I ſtand in need of all my reſolution; you ſhall not be the
‘ victim; have no inclinations of your own, and
‘ hearken to no ſcruples; you muſt obey in every
‘ thing as my little child who thinks nothing difficult
‘ that her father requires. I long impatiently to ſee
‘ you again, and to ſee all; you know I deſire no-
‘ thing but my own, and it is a long while ſince I
‘ had a full view of any thing. But I ſhall tire you;
‘ well, won't you tire me too? It is but reaſonable we
‘ ſhould go equal ſhares in every thing; I hope you
‘ will in time grow wiſe, and that ſo many Favours and
‘ ſo much good Counſel will not be thrown away upon
‘ you. I am heartily glad the Father *Guardian* pleaſes you,
‘ I ſhall remember him for it in my Prayers: do not you
‘ on your part forget my patient, my Siſter, and the reſt
‘ whom I recommended to you. Mrs. *Guiol* found you
‘ yeſterday a dying, and your Brother juſt now tells
‘ me you are extremely well. You are an inconſtant
‘ creature; it would be much worſe ſhould you turn
‘ Glutton; patience. I wanted to know if you could
‘ go through with your meagre diet; time will ſhow
‘ that; always begin your days of abſtinence with
‘ eating meagre; if it does not go off, or if it im-
‘ mediately returns, do you alſo immediately eat
‘ meat; obſerve this rule; we ſhall ſee the pleaſure
‘ of our Maſter. If you muſt quit, it will be a new
‘ and a great trouble both to you and me, but bleſſed

‘ be

'be our gracious Maſter! we ſhall reſign our ſelves,
'and ſubmit to every thing. Good night, my dear
'child; can you unriddle this ſcrawl? be aſſur'd as this
'Letter tells you, you are always behind hand with
'me, and you are in danger of never overtaking me,
'unleſs you write twice a day. Adieu, my dear child,
'pray for your Father, your Brother, your Friend,
'your Son and your Servant. Sure theſe titles are
'ſufficient to engage a good-natured heart.

This Confeſſor had ſo bewitched the minds of the whole family of *Cadiere*, and had ſo infatuated them with his own and his Penitent's pretended Sanctity that they never once imagined it poſſible there ſhould be any criminal correſpondence between them; and as Miſs *Cadiere* could write but very ill, having juſt then learnt it, her Brothers the Jacobin and the Clergyman had the complaiſance and ſimplicity to write all her Letters as ſhe dictated to them, beſides the Memorial called *Lent*, as is proved by the proceedings. Father *Girard* knew it well enough; for beſides the difference between the writing of a Girl or a Woman, and that of a Man, he was no ſtranger to the Abbé *Cadiere*'s hand, who writ them all over fair, and was then a Student under the Jeſuits of whom Father *Girard* was Rector.

Father *Girard*, who was accuſtomed to ſee his diſciple in her own Chamber without any reſtraint, was ſoon ſenſible of the inconvenience of a grate. To render it in ſome meaſure eaſier to himſelf, he perſuaded the Abbeſs to ask leave for him to confeſs Miſs *Cadiere* and viſit her in the Convent when ſhe was ſick, ſure of creating very ſoon an occaſion for making uſe of ſuch a privilege; but fearing the Abbeſs would not do it ſoon enough, he went himſelf and begg'd the Favour of Father *Camelin* Provincial of the *Obſervantins*, on whom the Monaſtery of St. *Clare* depends; ſo impatient was he to obtain it:

As

As ſoon as the Abbeſs had got it for him, he thanked her in a letter of the 26 of June, and acquainted her, that he had not been idle on his own part, for that he had prevailed with Father *Camelin* to grant his requeſt; aſſuring her this Singularity ſhould be of no ill conſequence, nor diſturb in any reſpect the regularity of the Convent. Here is the Letter, and the Concluſion of it remarkable.

MADAM,

'MRS. *Cadiere* told me two days ago upon her 'return from *Ollioules*, that you had obtained 'leave for me to confeſs her Daughter, and to viſit 'her in the Monaſtery when ſick; for which, Ma'dam, I return you a thouſand thanks; however, I 'yeſterday begged of Father *Camelin* the ratification 'of this Favour, which he granted me with the 'greateſt goodneſs and politeneſs. This I have the 'honour to acquaint you with, and in time you will 'better underſtand the weighty reaſons I have for 'deſiring a favour of ſo ſingular a nature, which 'however ſhall be of no ill conſequence, nor in the 'leaſt diſturb the order and regularity of your 'houſe. My compliments to our dear Child, whom 'I always recommend to you with all my heart.

July the 6. being the firſt Thurſday of the Month Miſs *Cadiere* foretold that next day ſomething extraordinary would happen to her. This raiſed the curioſity of all thoſe who heard her, and eſpecially of the Lady *de Rimbaud* a Nun, and the Lady *de Leſcot* Miſtreſs of the Novices, whom Father *Girard* had requeſted to take an account in writing of every thing extraordinary that ſhould happen to his Penitent, that it might one day ſerve, as he ſaid, for the Edification of the Public. Betweeſt four and five next Morning theſe two Ladies went to

Miſs

Miſs *Cadiere*'s Chamber, whom they found immoveable in her bed, having a bloody crown about her head, her face covered with blood like an *Ecce homo* or Chriſt crucified, and her hands alſo dropping with blood. Of this they immediately informed the Abbeſs, who preſently came with the whole Society and ſaw her in this condition, at which they were all aſtoniſhed, believing it to be a miracle of Grace; at the ſame time they ſaw a piece of the Hoſt, or conſecrated wafer, enter her mouth, but perceived no hand to guide it. The Abbeſs inſtantly diſpatched an expreſs to Father *Girard*; but he arrived at the Convent preſently after the Meſſenger ſet out. He was asked if he met the Meſſenger that was ſent to him, and anſwered, he did not; but that as he was ſaying Maſs that morning, his good Angel had informed him of what paſſed; they told him of Miſs *Cadiere*'s transfiguration, and that it laſted two hours; they deſcribed it to him, and told him ſhe had ſuffered a great deal of pain; he anſwered that it was the impreſſion of the finger of God; that they ought carefully to preſerve the water with which her face had been waſhed, and which was mixed with blood; that it would afterwards produce miraculous effects, and added that Miſs *Cadiere* had already performed ſeveral miracles at *Toulon*; and being told by one of the Nuns that they had ſeen her communicate in a miraculous manner in the time of her transfiguration, he replied, *Do you think I do not know that, when I my ſelf gave her the Sacrament*? How could that be, ſaid the Nun, when you were at *Toulon*? *Do not you know that there are ſuch things as Raptures, or being tranſported in Spirit*, anſwered Father *Girard*; and when he went into Miſs *Cadiere*'s Chamber, who was then come to herſelf, he ſaid to her in a pleaſant manner, *You little glutton you; will you always come thus and take the half of your Father's Portion?*

That

That Morning Father *Girard* continued from nine a clock till Noon shut up in Miss *Cadiere*'s Chamber, which he took care to bolt on the inside; nor did he think fit to unbolt it till Afternoon, and then having left the door on the jarr, the Lady Abbess and some of the Nuns entered one after another, with whom he staid there till four or five in the Evening.

The Abbess, who probably thought there was no great edification in seeing our Confessor shut up for three hours together with his Penitent alone in her chamber, would never after allow him to enter it; so that he found himself once more reduced to the hardship of seeing her only through a grate. Love is very ingenious; this discovered to him a small wicket in the grate of the parlour, which he taught his disciple to open with a little knife that he carried in his pocket; and through this wicket he put his head, or made his Mistress put hers, sometimes to kiss her and sometimes to give her the Scourge. To how many criminal liberties has that parlour been witness? nay, so far did he extend the usurpations of his lust, that he sometimes employed for these same purposes the wicket of the very grate between the Choir and the Chancel, which is set apart for the most sacred uses. What Abomination!

He found so many charms in this parlour, that he went thither from *Toulon* twice or thrice a week, and there past whole days with no company but that of his Votary; nay, one day he dined there with her, and the Maid having set the table but a little way from the grate, he asked her roughly, if she meant to separate him from his dear child; and taking it up himself he pusht it violently against the grate; while he was dinner he was surprized, amorously squeezing the young Lady's hand; and this shows his reason for pushing the table nearer the grate. One day Father *Girard* happening to come after Evening prayers were begun, desired to see his Penitent, but the Abbess

beſs not thinking it proper that ſhe ſhould leave Prayers to go into the parlour to him, he could not help expreſſing his uneaſineſs, and ſhewing his reſentments even to the Abbeſs by the coldneſs of his behaviour.

During Miſs *Cadiere*'s ſtay in this Convent ſhe had ſeveral Fits of poſſeſſion, and frequent Extaſies at all hours and in all places; ſhe knew the Secrets of the Heart; and ſo many extraordinary things happened to her, and ſo much out of the common courſe of nature, that the fame of them having ſpread to *Toulon*, and through all the neighbouring Country, gained her the Title of the *Saint* of *Ollioules*.

Mean while Father *Girard* was grown weary of his Miſtreſs, and reſolved to get rid of her by ſending her either to the Convent of the Carthuſians at *Premole*, or that at *Salette* near *Lions*. With this view he frequently ſaid in the Convent at *Ollioules* that ſhe had given Edification enough there, and therefore ought to go and do good ſomewhere elſe, as is proved in the Proceedings. His Ambition had probably by this time got the better of his Paſſion. In ſhort, had ſhe died then, he would have had the Glory of acquiring a Saint to the Society, without any kind of loſs to himſelf.

The Biſhop of *Toulon* being alarmed at the news of this Deſign, exclaimed loudly againſt Father *Girard* for pretending to tranſplant to another place a Sprig of Sanctity which had grown up in his Diocefe, and to which he had therefore a juſt claim. He did Miſs *Cadiere* the honour to write her directly a Letter, forbidding her not only to go where her Director deſigned to ſend her, but even to confeſs any more to him, and ordering her to leave the Convent and return to her relations. And a few days after he borrowed a *Phaëton*, which he ſent to *Ollioules* with the Abbé *Camerle* his Chaplain and Father *Cadiere*, who took her up and carried her to Mr. *Pauque*'s Houſe at *la Baſtide* not far from *Toulon*.

As ſoon as Father *Girard* had learnt what was doing, and underſtood the Biſhop's Reſolution concerning Miſs *Cadiere*, fearing that if the Letters he had written to her came to light, they would make a full diſcovery of the Myſtery of Love and Iniquity between him and his Penitent, he reſolved to do his utmoſt to recover them before ſhe left the Convent. For this purpoſe he ſent to her one *la Gravier*, another of his Penitents, for whom he has a great Affection and Confidence, to deſire ſhe would return them. Miſs *Cadiere* with a great deal of honeſty and ſimplicity delivered up not only all Father *Girard*'s Letters to her, but alſo all the other Papers that ſhe had in her Box, even the Minutes of her own Letters to him: but it pleaſed God, who will not allow ſo many crimes ſo highly injurious to his holy Religion to go unpuniſhed, that the Letter of July 22d was not in the Box with the reſt.

Father *Girard* thought fit to pretend afterwards that he of his own accord refuſed the further direction of Miſs *Cadiere*'s Conſcience, becauſe he diſcovered her to be an Impoſtor; but to prove the contrary, and to ſhew that Miſs *Cadiere* firſt deſerted him to his great regret, we need only produce the contents of the Letter which he wrote to her Sept. 15. 1730, two days before ſhe left the Convent.

'Laſt Night at my Return home I received yours, 'containing only an Invitation to *Ollioules*. But what 'you ſaid to me, dear Child, in our laſt converſation 'was of much greater conſequence, at leaſt I thought 'it ſo. I mean the neceſſity of your having a new Con'feſſor, upon which you inſiſted more than once. I have 'conſidered of the matter, and as on one hand your 'Requeſt is juſt and reaſonable, becauſe I am not at 'liberty to wait upon you regularly at the Country-'Houſe to which you think of retiring; ſo on the o'ther hand 'tis to be feared that two different Confeſ-

'ſord will embaraſs one another, and give you a great
'deal of trouble, by perplexing you with vexatious
'Doubts, if they happen, as they eaſily may happen,
'to be of a different opinion in any particular point;
'ſo that probably the one or the other muſt be o-
'bliged to leave you. After having laid the Affair be-
'fore my gracious God, I am determined, becauſe it
'ſeems moſt proper to give up my claim, and leave my
'place to him whom you ſhall chooſe, or have alrea-
'dy choſen. I ſhall ſay nothing of this change to
'any one who talks to me about it, but that I had
'not time to wait upon you regularly at *la Baſtide*;
'nor need you give any other reaſon for it. How-
'ever, this need not hinder you from applying to me
'with the utmoſt freedom, if at any time you think my
'Advice may be uſeful or neceſſary; for I ſhall be al-
'ways ready to do you all the little Service in my
'power. Much leſs ſhall it hinder me from continuing
'my Prayers to our Lord that he would plentifully pour
'down upon you his choiceſt bleſſings, and grant you
'grace to accompliſh his deſigns with fidelity and con-
'ſtancy. I hope that in better hands you will advance
'more ſurely, and with greater ſpeed, and that if I have
'been guilty of any faults towards you, you will never-
'theleſs remember that my Inclination to aſſiſt you
'was good, and therefore will not forget me in your
'prayers to God. I have ſent you two Books that
'belong to you, which I got from thoſe to whom
'you lent them. I am, and ſhall always be, entirely
'yours in the ſacred Heart of Jeſus Chriſt.

GIRARD, Jeſuit.

The Biſhop having removed Miſs *Cadiere* from the direction of Father *Girard* placed her under the care of Father *Nicolas*, who was juſt then appointed Prior of the bare-footed Carmelites at *Toulon*; to whom he ſaid, I entruſt you with the Saint of

Ollioules; and it was by the Biſhop's expreſs order that he went to confeſs her at *la Baſtide*. Father *Girard* having perſuaded her there was no crime in what had paſt between them, ſhe never ſo much as mentioned it to her new Director; but as ſhe was from time to time obſerved to be in perfect Raptures about that Jeſuit, and twice or thrice endeavoured to run away by night to meet him at *Toulon*, the Prior begun to ſuſpect that ſomething more than ordinary had been between them, and that ſhe was linked to her former Confeſſor by ſome ſecret charm.

Upon this he begun to probe Miſs *Cadiere*'s Conſcience, who frankly owned to him the particulars above related, and the whole that had paſſed between Father *Girard* and her. He ſaw with aſtoniſhment that thoſe things which till then had been looked upon as wonders of Grace, were only deluſions and tricks of the Devil; and nothing real in the whole, but a horrible complication of ſhocking crimes in the part which Father *Girard* had acted.

The Biſhop, who had for ſome time conſidered Miſs *Cadiere* as a Saint, went to make her a viſit at *la Baſtide*, and having examined her himſelf, heard with horror from her own mouth all the wickedneſs of her former Director. Thereupon being fired with a juſt and holy indignation againſt him he declared he would drive out that ravening wolf from his Fold; but Miſs *Cadiere*, all in tears, threw her ſelf at his feet, and earneſtly intreated he would not take a ſtep which muſt unavoidably diſgrace her and cover her with ſhame. Her Brother the Dominican, who was preſent, joined with her in begging the ſame favour for the honour of his family; whereupon the charitable Prelat gave them both his word that the whole Story ſhould be ſunk in oblivion and never divulged; and being informed that Miſs *Cadiere* had ſtill ſome fits of poſſeſſion, he exorciſed her himſelf, and ordered her new Confeſſor to continue to exorciſe and direct not only her,

but

but alſo ſome other of Father *Girard*'s Penitents, in order to rid them out of ſuch bad hands. To the effect of theſe Exorciſms and of a general confeſſion which Miſs *Cadiere* made to the Prior of the Carmelites, ſhe owes her deliverance from her fits of poſſeſſion, and all thoſe illuſions and tricks of the Devil: Her Stigmas at the ſame time cloſed up, though the Scars of them may ſtill be plainly ſeen upon her feet and upon her ſide.

Mean time Father *de Sabatier* a Jeſuit, who for innumerable reaſons, the weakeſt of which was his having formerly been Miſs *Cadiere*'s Confeſſor, ought of all men to have wiſhed that this ſhameful Myſtery had ſtill lain concealed, perſuaded the Biſhop to make it public. In vain did all of the higheſt rank and beſt figure in *Toulon* uſe their intereſt to diſſuade him from it; Father *de Sabatier* was enraged, and at his Inſtigation the Biſhop of *Toulon* began the Proceſs November 10th 1730. by interdicting Father *Cadiere* and the Prior of the Carmelites; and the 18th of the ſame Month he ſent the Chancellor, Proctor and Regiſter of the Epiſcopal Court, attended by two Clergymen to interrogate Miſs *Cadiere* judicially, concerning what had paſſed between her and Father *Girard*.

The poor young Lady was doubtleſs extremely ſurpriſed at ſuch a viſit. The Chancellor having told her the occaſion of it, ſhe at firſt refuſed to anſwer; but at laſt being obliged by a ſolemn Oath to ſpeak, ſhe generouſly preferred the intereſt of Religion and the Publick to that of her own honour and quiet, and by her anſwers declared the whole Myſtery which ſhe had till then concealed with ſo much care. As ſhe was by no means prepared for ſuch an account, ſhe threw the facts together as they came into her mind, without any regard to order or time, which is at once a proof of her ſurpriſe and of her ingenuity. There are ſome facts which the Chancellor, who has all along behaved with great partiality in this affair, has

not

not related exactly, and others which he has altered. We ſhall not point them out here, both becauſe our Proceſs is not grounded upon his, but upon the Plaintiff's Declaration, of which we ſhall ſpeak preſently; and alſo becauſe we ſhall produce her Declaration, which contains a more exact account. Is it not ridiculous now to alledge that this is a Plot to defame Father *Girard?* ſeeing Miſs *Cadiere* did not publiſh the Scandal voluntarily, but contrary to her inclination was forced to it by the authority of the Officers of Juſtice and the obligation of her Oath.

The Appellant ſeeing herſelf now diſgraced, and that ſhe had no meaſures to keep ſince her Honour was loſt, thought it but reaſonable to ſue for vengeance againſt her Seducer, who had committed ſo many crimes upon her; and for that end, ſhe the ſame day laid her complaint before the Criminal Judge of *Toulon.* As the whole Proceſs is founded upon it, we ſhall here produce it word for word.

'November 18. 1730. Be it known to all men, that 'Miſs *Catharine Cadiere*, daughter of the deceaſed 'Mr. *Joſeph Cadiere* merchant of *Toulon*, being ſworn 'and having declared that ſhe is of the age of one 'and twenty, depoſes, that her firſt Confeſſor was 'Mr. *Giraud* Vicar of the Cathedral Church of this 'City; that ſhe was next directed by Father *Maurin*, 'a barefooted Carmelite, having a call to be a Nun 'of that Order; but that the ſaid Father *Maurin* 'falling into a tedious illneſs, ſhe made choice of 'Father *Sabatier* the Jeſuit for her Confeſſor, ſhe 'being at that time between fifteen and ſixteen years 'old; that ſhe went to the Jeſuits Convent to make 'confeſſion to Father *Sabatier*, but was told he was 'not yet recovered from his illneſs ſo as to be able 'to receive it; this obliged the Deponent to take 'for her Director Mr. *d'Oulonne* Prieſt and Lectu-'rer of the Pariſh of St. *Louis*, but he being very

'much

' much taken up with the buſineſs of his Pariſh, ſo
' that he made her often wait a long while before
' he could hear her confeſſion, her relations at home
' ſcolded her for ſtaying ſo long, becauſe they wanted
' her for the buſineſs of the ſhop and houſe, and ſome-
' times they even beat her for it; her Brother Mr. *Fran-*
' *cis Cadiere* an Eccleſiaſtic, being a Student then in
' the Jeſuits College, he told her of Father *Girard* the
' Rector, who was from that time her Confeſſor for two
' years and an half. She had confeſſed to that Father a-
' bout a year before any thing extraordinary hap-
' pened, excepting that he inquired into the Depo-
' nent's Circumſtances, and who were her relations.
' About that time a Brother of hers who is a Jaco-
' bin, having lent Mrs. *Mary Anne Sibon* Wife of
' Mr. *Saurin* Merchant, a book written againſt the
' Jeſuits, the ſaid *Sibon* carried it to her ſiſter *Saurin*,
' an Urſuline Nun, and ſhe put it into the hands of
' the ſaid Father *Sabatier*, who complained of it to
' the Biſhop. The Biſhop endeavoured to get a
' *Lettre de Cachet* againſt her brother the Jacobin,
' who on the other hand did what he could to ju-
' ſtify himſelf; and ſhe having ſpoke in his favour to
' her Confeſſor Father *Girard* the Rector, he told
' her, that were it not for the reſpect he had for
' the Deponent, her Brother would have had a *Let-*
' *tre de Cachet*, begging her at the ſame time to
' ſay no more of it; and having inquired how ſhe
' did after an intermitting fever which had held her
' for a fortnight, he kindly reproached her for not
' ſending to call him when ſhe was ill. The Depo-
' nent anſwered that ſhe was unwilling to give him
' ſo much trouble; to which Father *Girard* replied,
' You are a Simpleton, that is a trouble which I
' take with a great deal of pleaſure: will you not
' for once give your ſelf up to me? then ſtooping
' down and putting his mouth cloſe to hers, he breathed
' very hard upon her, which made ſuch a ſtrange

' Im-

‘ Impreſſion in her mind, that from that moment ‘ ſhe felt a violent Paſſion and a ſtrong Inclina- ‘ tion for the Father, and told him at once that ſhe ‘ gave her ſelf up to him. And adds, that for above ‘ ſix months before, he had frequently ſaid to her in ‘ the Chair of Confeſſion, Will you not give your ‘ ſelf up to me? I know that the gracious God re- ‘ quires ſomething of you, he has great deſigns to ac- ‘ compliſh upon you. And the Deponent asking how ‘ he could know that? the ſaid Father *Girard* an- ‘ ſwered, that he knew it and had been ſenſible of ‘ it for a great while; from that time he ordered her ‘ to receive the Sacrament every day, but to do it in ‘ different Churches, that it might not be taken no- ‘ tice of. From that time alſo ſhe begun to have fre- ‘ quent viſions, which came upon her ſometimes at ‘ Church, ſometimes at home, and ſometimes in the ‘ ſtreet. Theſe viſions conſiſted chiefly in ſeeing the ‘ celeſtial glory, and Heaven opened with all the ‘ Saints placed according to the ſeveral degrees of ‘ Glory to which they are raiſed. Once ſhe had ano- ‘ ther viſion, in which were repreſented to her three ‘ heavens; St. *John* the Evangeliſt, who was in the ‘ firſt, came to her aſſiſtance, and opened a huge book ‘ with ſeven Seals, wherein ſhe ſaw him write in large ‘ characters *John-Baptiſt* and *Mary Catharine*; after ‘ which he ſhut the book and carried it to the Throne ‘ of Jeſus Chriſt in the third heaven; and then ſhe ‘ thought ſhe ſaw Jeſus Chriſt lift his hand from the ‘ book about three palms, and heard him ſay, I ſwear ‘ by my ſelf that what is herein written is unchange- ‘ able. At the ſame time there appeared a croſs com- ‘ ing towards her, which Jeſus Chriſt held by the ‘ upper end, who ſaid to her, that his Love would ‘ crucify her before Righteouſneſs had made her perfect. ‘ Having afterwards had ſeveral viſions ſometimes of one ‘ kind, ſometimes of another, ſhe always found the ‘ effect of them was inflaming her paſſion for the ſaid

‘ Father

‘ Father *Girard*, who by her order came to ſee
‘ her every day, and ſometimes twice a day.
‘ When this Deponent ſaid to him, Is it poſſi-
‘ ble, Father, that I ſhould have ſo great a paſ-
‘ ſion for you, and does the Love of God pro-
‘ duce ſuch ſtrange effects? His anſwer was, That
‘ ſhe ſhould not be uneaſy about that, for his gra-
‘ cious God had united her to him; that he car-
‘ ried her in his boſom and in his heart, that
‘ ſhe was now but one heart with him, and the
‘ ſoul of his ſoul; that her paſſion ought to give
‘ her no concern, for it was God's good pleaſure
‘ that it ſhould be ſo, and that ſhe ſhould love him
‘ dearly. All the while ſhe continued in this
‘ ſtate, from firſt to laſt, ſhe was uncapable of
‘ vocal prayer, and when ſhe complained of this
‘ to Father *Girard*, he told her it was not ne-
‘ ceſſary; to which the Deponent anſwered,
‘ that ſhe believed the Saints had not walked in
‘ that way: Father *Girard* told her this was an
‘ extraordinary way, that we muſt not always
‘ take the Saints for our patterns, and that the
‘ Lord had different ways of bringing Souls to
‘ himſelf. In another viſion ſhe was ſhowed a
‘ perſon in a ſtate of mortal ſin, and impurity, and
‘ being terrified with ſo diſmal a ſight, ſhe heard
‘ a voice which told her that if ſhe had a mind
‘ to deliver that Soul from the miſerable ſtate
‘ in which ſhe ſaw it, ſhe muſt ſubmit to be poſ-
‘ ſeſſed for a year. This ſhe communicated to
‘ Father *Girard* her Confeſſor, who notwith-
‘ ſtanding ſhe ſhowed the utmoſt averſion to it,
‘ forced her to ſubmit to be poſſeſſed; and im-
‘ mediately upon giving her conſent to it, ſhe
‘ found herſelf poſſeſſed with a great number
‘ of Devils, which diſordered her imagination

‘ and took away her Senſes; nay, governed them
‘ ſo, that in ſpite of her they made her pro-
‘ nounce thouſands of curſes againſt the Saints,
‘ and blaſphemies againſt the Euchariſt, and all
‘ our ſacred Myſteries. In this ſtate of poſſeſ-
‘ ſion the Devil diſcovered to her the con-
‘ ſciences of ſeveral People, and brought to her
‘ mind all that ever ſhe had done, even foretel-
‘ ling her things that were to happen; he told
‘ her that Father *Girard* was a Sorcerer, that he
‘ had made a compact with him above forty years
‘ ago, to make him a great Genius and give
‘ him the gift of preaching, provided he would
‘ ſecure to him as many ſouls as he could. All
‘ this time the Deponent had intervals in which
‘ ſhe was comforted with pleaſing viſions and
‘ many graces, which ſhe having told to Father
‘ *Girard*, he ſaid that was a ſufficient compen-
‘ ſation for all her ſufferings. And adds, that in
‘ this ſtate ſhe ſaw nothing but Objects of Un-
‘ cleanneſs and Abomination, from which ſhe
‘ was relieved by ſome good intervals. When
‘ ſhe was in the Confeſſionary, Father *Girard* or-
‘ dered her to receive his breath, though ſhe
‘ reſiſted it as much as ſhe could, becauſe the
‘ more he breathed on her, the more paſſionate
‘ and eager ſhe was to embrace him. And depoſes
‘ further, that the ſaid Father *Girard* obliged her
‘ to be acquainted with another Devotee called
‘ Mrs. *Guiol*, who is a Joiner's wife and a very
‘ pretty woman, becauſe ſhe was in the ſame
‘ condition, ar ſhe her ſelf owned to the Depo-
‘ nent, as well as Father *Girard*, who till laſt
‘ Lent uſed to come every day to the Deponent's
‘ houſe, when ſhe was in her Fits of convulſion.
‘ He went up to the ſecond floor, where ſhe

‘ lay

‘ lay almoſt always in bed, though ſometimes ſhe
‘ got up. He entred her chamber, the door of
‘ which he locked on the inſide, and as ſoon as he
‘ ſat down her Fits of convulſion became always
‘ more violent. She often found her ſelf before
‘ him in indecent poſtures; ſometimes he made
‘ her ſit down on the bed's foot where he held her
‘ and preſt her to his boſom for two or three hours
‘ together, kiſſing her face in a very amorous man-
‘ ner very frequently, and almoſt every day that
‘ he came. And adds, that the laſt day of Carnival,
‘ in a viſion ſhe heard a voice ſaying to her, I
‘ will lead you into the deſart during Lent, where
‘ you ſhall eat, not the food of men, but of An-
‘ gels; yet notwithſtanding the voice ſhe eat in
‘ Lent, but threw it up as faſt as ſhe ſwallowed
‘ it; ſhe was alſo ſeized with a vomiting of
‘ blood, wherewith having acquainted Father
‘ *Girard*, he bid her comply with the directions
‘ of the voice. She further depoſes that in ano-
‘ ther viſion ſhe ſaw the heart of Jeſus Chriſt
‘ pierced with ſeveral wounds, and heard a voice
‘ ſaying that it was wounded by the ſins of men,
‘ and that as ſhe was united to Jeſus Chriſt,
‘ ſhe ſhould by virtue of that union participate
‘ his wounds, which ſhe ſhould perceive by a
‘ gaſh on her left ſide; and ſo it actually hap-
‘ pened to her; for that inſtant ſhe felt a ſtroke
‘ on that ſide, where ſhe found a wound which
‘ continued open for three months without in-
‘ creaſing or diminiſhing. Father *Girard* came
‘ every day to the Deponent's Chamber, which
‘ he locked; then handled her Neck and Breaſt,
‘ and ſucked the wound. The Biſhop having
‘ exerciſed her in the month of September laſt,
‘ the wound, which had continued open for three

months, immediately healed as well as the ſtigmas on her hands and feet, with the Crown on her head; and in the place where it had been the hair grew again as before. She declares that when her health allowed her to go to the Jeſuits Convent in Lent, one afternoon Father *Girard* carried her into the Church, where was no body but themſelves, and that before he went into the Chair of Confeſſion, he embraced her and kiſſed her mouth, and in the Chair called her his mother, and himſelf her ſon, her brother, her friend, her ſervant, ſaying there was enough to engage any heart; and there ſhe gave him an account of all the viſions ſhe had ſeen. She depoſes further, that when Father *Girard* came to ſee her in her chamber, and was locked up there with her, he frequently handled her privy-parts, that ſhe found her ſelf all wet, and ſometimes ſwooned away; that not knowing what all this meant, ſhe uſed to chide Father *Girard* about it, who only fell a laughing at her; that having miſt her Flowers for about three months, ſhe acquainted Father *Girard* with it; who after that frequently handled her belly, and for a week together made her take every day certain drugs of a reddiſh colour, which cauſed an Abortion, and for eight days made her loſe a vaſt deal of blood, with which there came away a lump of fleſh: that having communicated this to Father *Girard*, he told her that it could not poſſibly be, and that it was the Devil had made her believe ſo. She adds further, that one day Father *Girard* made her ſtrip to her ſhift upon the bed, ſaying, he muſt puniſh her for her fault in not reſigning her ſelf, and that then ſhe felt her

Privy-

‘ Privy-parts tickled and all wet; that at other
‘ times he would lash her buttocks with his
‘ Scourge, and then kiss her breech; and that
‘ 'twas at those times he used to tickle and wet
‘ her Privy-parts. And also, that one day
‘ while she was in the Monastery of St. *Clare*
‘ at *Ollioules*, there being no body in the
‘ church but Father *Girard* and her self, he em-
‘ braced her and kissed her, as he did frequently
‘ in the Parlour, besides sucking her wound.

This is Miss *Cadiere*'s Deposition, to which the Criminal Judge ordered an information to be joined of all the facts, and circumstances therein contained, and that the Chancellor of the Bishop's Court should be called in to proceed in conjunction with him. Miss *Cadiere* afterwards judicially proved and added to the proceedings five of Father *Girard*'s Letters, which are those produced above.

The Proctor presented a Request that an information might be lodged of all the facts and crimes contained in Miss *Cadiere*'s answers to the Interrogatories put to her by the Chancellor; and instead of joining with her to convict and punish the Criminal, he on the contrary concerted an odious plot with the two Jesuits Father *Girard* and Father *de Sabatier*, and by a prevarication worthy the severest animadversion of the Courts of Justice, summoned no witnesses but such as he hoped would give false evidence in Father *Girard*'s favour, nor would hear any but those who were entirely devoted to the Jesuits; nay, many of them were actually at that very time Father *Girard*'s Penitents.

Every night the Register and Chancellor in person carried the depositions to the Jesuits

ſuits college, and ſhowed them to Father *Girard* and Father *de Sabatier*, and this we offer to prove. As by this means they were acquainted with the evidence given by Miſs *Cadiere*'s witneſſes, they next day got the Proctor to examine ſome of the Jeſuits Devotees whom they had engaged to ſwear facts directly contrary to thoſe which Miſs *Cadiere*'s witneſſes had depoſed the day before; and thus have they acted through the whole courſe of the proceedings, ſo that of forty four witneſſes examined by the Proctor's Order there is not a ſingle one who has not endeavoured to vindicate Father *Girard*. Can this Parliament ſee without horror to what villainous purpoſes the Officers of Eccleſiaſtical Juſtice have proſtituted it, even to ſereen this criminal from the puniſhment juſtly due to ſuch complicated Guilt, ſo greatly injurious and prejudicial both to Religion and the Commonweal?

As ſoon as the Proceedings were begun Miſs *Cadiere* was confined in the Convent of the *Urſulines* of *Toulon*, which is directed by the Jeſuits, and the Superior whereof, the Lady *de Gerin*, whoſe Brother is a Jeſuit, with ſeveral more of the Nuns, is actually Father *Girard*'s Penitent; and to wait upon her they aſſigned her a Lay-Siſter, daughter to the famous *la Gaiol*, whoſe Confeſſor is Father *Girard*. And beſides, two more of Father *Girard*'s Penitents, who were formerly in the ſame Condition with Miſs *Cadiere*, and whoſe eyes were likewiſe opened to ſee the Illuſions and Debauchery of their Confeſſor, were clapt up in two ſeveral Monaſteries; and all this by virtue of ſuperior orders obtained by the Biſhop.

Miſs *Cadiere* was obliged to attend the Biſhop

three

three ſeveral times in order to have a Confeſſor appointed her, but could obtain none except Mr. *Berge* a beneficed Clergyman, a man wholly devoted to the Jeſuits, as appears plainly from the following paſſage. This Prieſt comes to the Convent of the *Urſulines* on the 31ſt of *January* laſt with Pen, Ink and Paper, attended by Father *de Sabatier* and two witneſſes; he goes into the parlour, ſends for Miſs *Cadiere*; and tells her he was come to receive her Confeſſion; but that ſhe muſt firſt make a formal recantation of what ſhe had depoſed againſt Father *Girard*, and declare that it was all a calumny, otherwiſe he could not confeſs her; and upon her anſwering him that ſhe was forced to make her Complaint to the Officer of Juſtice, and had ſaid nothing in it but the truth which ſhe could not retract; Mr. *Berge* walked off with Father *Sabatier* and the witneſſes without hearing her confeſſion.

The Jeſuits and their Emiſſaries finding there were no hopes of bringing the Plaintiff to retract her depoſition, they endeavoured by other arts to render her juſt complaint fruitleſs. Not ſatisfied to furniſh the Proctor with falſe evidence and their own Penitents, they likewiſe ſuborned Miſs *Cadiere*'s witneſſes. Father *le Sabatier* and other perſons ſtaid in the Hall of the Biſhop's Palace next to that wherein the evidence was heard; and there, before the witneſſes were called in, they interrogated thoſe that were ſummoned at Mrs. *Cadiere*'s inſtance concerning the facts which they intended to depoſe; and when they found they had heinous things to ſwear againſt Father *Girard*, they firſt endeavoured to diſſuade them from it, and when they could not prevail that way, they

took

took their Summons from them † and sent them away without being examined. Nay, the Chancellor took care in summing up the Evidence to leave out several very material facts: of which the re-examination of the Nuns of St. *Clare* of *Ollioules* is a clear proof. This subornation of witnesses obliged the Plaintiff to petition the Criminal Judge for an information against it, which was granted her; yet the Jesuits afterwards employed the most wicked means to corrupt even several Nuns; of which the Letter they wrote for that end to the Lady *de Cogolin*, *Ursuline* Nun of *Toulon*, which we have lately proved, and which has made so much noise, is an unanswerable demonstration.

It would be tedious to relate all their unfair Management, all the illegal steps that were taken, all the unjust orders of Court which they obtained against this unfortunate young Lady by their Interest with the Great, and their Intrigues among their Friends; but we must not omit one very remarkable piece of Conduct. They had suborned false witnesses against her, and endeavoured to corrupt the evidence that was favourable to her; they had attempted many ways to force her to retract her own Deposition, but in vain: At last they tried this stratagem. Having in her Examinations on Feb. 25. and 26. answered in every thing agreeably to her former Deposition, the next morning Sister *Gutol* who waited on her made her drink a glass of wine before breakfast, which tasted very salt and threw her of a sudden into such a raving *delirium*, that she did not

† *In this the Jesuits acted a part which belong'd only to the Judge of this Court; and their Design was to make it believed, that though the witnesses had appeared they had nothing at all to say.*

know even her own Mother. This wicked attempt oblig'd her to petition the Parliament to have an information filed againſt it; and though the Attorney General conſented to the Information, yet the Court did not think fit to do any thing in it.

However, the very ſame day that this Potion was given to the Appellant ſhe was carried before the Committee of Parliament to anſwer their Interrogatories; and by means of that intoxicating Draught ſhe had drunk, and the violence and threats uſed to her in a Convent ſo devoted to the Jeſuits, they made her diſown all the facts contained in her depoſition, and ſay they were not true; that Father *Girard* had led her in the way to the higheſt perfection, and that the Prior of the *Carmelites* had perſuaded her to form the accuſation againſt him: though at the ſame time it is undeniable that the Chancellor himſelf forced her to it, and that all the facts contained in her depoſition are confirmed by a great number of unexceptionable witneſſes, acknowledged in the Criminal's own anſwers and vouched by his own Letters. The very nature of Miſs *Cadiere*'s anſwers is ſufficient to convince one that they were not the effect of her free will. Immediately after theſe ſame Anſwers made by the Plaintiff, they proceed to a ſecond Examination of Father *Girard*, and as he was perfectly well informed of Miſs *Cadiere*'s anſwers, he took care now to own nothing, except that he touch'd Miſs *Cadiere*'s two ribs which he ſaid were raiſed above the reſt by a ſuperabundance of graces; but that however he only felt them through the handkerchief which ſhe wore about her neck.

Upon this she was immediately re-examined March 6. and declared *that she insisted on the truth of her last answers beginning Feb. 27. and as to those she had given in before, both to the Committee of Parliament and to the Bishop's Chancellor, as well as her deposition taken before the Criminal Judge, that she renounced them so far as they contained any thing contrary to her last answers; having been persuaded to them by the Prior of the* Carmelites, *on her giving him an account of Father* Girard's *holy and innocent behaviour to her.*

The same day, nay, upon the Spot, they confronted Father *Girard* with the Plaintiff, the event of which is as singular as the aboveſaid re-examination. For Father *Girard*, without propoſing any Objection againſt Miſs *Cadiere*, heard her laſt anſwers and re-examination read, and then ſaid *that nothing had ever paſſed between him and her but what was very pure and modeſt, that he looked upon her as a holy young woman and deſign'd to carry her to perfection, and that without entring into a detail of all that is contained of Miſs* Cadiere's *anſwers, for which he refers to his own, he in general aſſures them of the purity of his Intentions, and that Spirit of religion with which he ſpoke, writ and acted.* Miſs *Cadiere* on her part ſaid, *that her anſwers of Feb. 27. and her additions to the re-examination contained the truth; declaring that ſhe never obſerved any thing in Father* Girard *but what was very pure and holy, aſſuring them likewiſe of the purity of her Intentions.* 'Tis pity this fine tale is contradicted by the whole proceedings, by Father *Girard's* own Conceſſions, and by the Letters of both parties.

Mean

Mean while the Committee continued to confront witneſſes with Miſs *Cadiere*, to the number of forty ſix; and as ſhe had been treated with great violence and threats all this time, not only ſhe was not allowed to make any Objections againſt the witneſſes, though ſhe had ſome very pertinent ones, but we find beſides this ſurpriſing Contraſt, that while by theſe means the Plaintiff agreed with the Defendant in ſaying that nothing but what was very pious and holy had paſt between them, the witneſſes, whom they confronted with her, conſtantly maintained the heinous facts and enormous crimes which they had before ſwore to, and which are very contrary to all the rules of innocence and purity.

On the 20. of March the Committee being ready to ſet out for *Olioules* in order to re-examine and confront the Nuns of St. *Clare*, among whom Miſs *Cadiere* had lived for three months and a half; ſhe being, upon that occaſion, allowed a little more liberty made before them a renunciation upon Oath of all that ſhe had ſaid from Feb. 27. till then, in contradiction to her Depoſition and anſwers of Feb. 25. and 26. and declared that it was at firſt of all the effect of the Potion they gave her which had diſorder'd her Senſes, and that both at firſt, afterwards, and even then, they endeavoured to force her to betray the truth by the violence wherewith they uſed her, and their threats of worſe treatment if ſhe did not ſay as they would have her: and that in proper time and place the world ſhould know the perſons who had abuſed her in ſo unjuſtifiable a manner; but it is no hard matter to gueſs at them.

On the 11th of the ſame month when the Committee went to *Ollioules* Miſs *Cadiere* was carried thither by the Sheriff's Officers; a guard very unbecoming her Innocence, nay unconformable to the order of Court for perſonal Appearance, unjuſt as it is. The Regiſter of the Biſhop's Court ſet out before them betimes in the morning, nor could the rain ſtop him; his buſineſs was to carry two Letters to *Ollioules*, one to the Ladies of St. *Clare* to perſuade them to retract what they had ſworn, and the other to the Superior of the *Urſulines* into whoſe hands Miſs *Cadiere* was to be put, in which ſhe was deſired to leave nothing undone to force her to a freſh recantation in favour of Father *Girard*, and for that purpoſe to uſe all kind of means, even ill treatment. In effect, when Miſs *Cadiere* came to *Ollioules*, ſhe was put into the Convent of the *Urſulines*, and clapt up in a room that ſtunk intolerably, having till ſhe came been the lodging of a mad-woman whom they then removed, and without any other furniture than a little rotten ſtraw to cover the ground.

The better to perſuade the Ladies of St. *Clare* to retract, they told the Abbeſs and ſeveral of the Nuns, on one hand, that the Plaintiff had dropt her Suit, concealing the circumſtances of the foreſaid variation, as well as her retractation of it; and on the other hand, that all the witneſſes at *Toulon* had retracted all the facts which they had ſworn againſt Father *Girard*; though they knew there was not one of them had varied from their firſt evidence. Were there ever ſo many little arts employed to ſtifle the truth and oppreſs innocence? But the Ladies anſwered with a holy conſtancy that no con-

conſideration ſhould make them betray the cauſe of truth, and that far from retracting what they had ſaid in their depoſitions they were reſolved now to add to them all that the Chancellor had omitted. And accordingly it appears by their re-examination that they added ſeveral very material and weighty Facts againſt Father *Girard*.

When the re-examination and confronting of the Nuns of St. *Clare* was over, and the Committee returned to *Aix*, Miſs *Cadiere* was carried thither by the Sheriff's Officers and confined to a Monaſtery where ſhe ſtill remains. 'Tis remarkable that while ſhe was upon the road, attended and guarded in a manner reſerved only for ſuch as are guilty of the greateſt crimes, where they lodged all night, one *Fouque*, who commanded the party of Horſe, would needs ly in Miſs *Cadiere*'s Chamber, under pretence that he had orders for ſo doing; ſo that ſhe and her Mother, who accompanied her, finding a Gentleman in their bed-chamber were obliged to ſit up all night; which is a very uncommon inſtance of violence.

Three or four days after Miſs *Cadiere* was put into the Monaſtery at *Aix*, an unſubſcribed Letter was brought her by a young Gentleman dreſt in gray clothes and wearing a Sword. The Contents of it follow: 'My dear, I am every 'day more and more ſurpriſed at thy conduct 'in continuing to inform all the world of thy 'own folly. Wilt thou go on till a definitive 'Sentence make thee ſtill more odious in the 'eyes of every one? The thing has made too 'much noiſe, thou wilt ſay; but it will make 'a great deal more, if thou doſt not take care; 'for it would be a much leſs diſhonour for thee

'to

'to retract, than to loſe thy cauſe; no body 'would uſe thee with ſo much freedom as I do, 'but one who is as much thy friend. I am, my 'dear, entirely thine. *Toulon*, March 16. 1731. It is directed 'To Mrs. *Cadiere* in the Mona-'ſtery of the Viſitation at *Aix*.

This Letter, the only deſign whereof was to perſuade the Appellant to retract, could come from none but the Jeſuits; for none but they are ſo much concerned in the event of this Affair, as to employ all ſort of means to frighten or ſurpriſe her into a retractation; and beſides, the letter, tho' dated at *Toulon*, could be written no where but at *Aix*, ſeeing it is dated the 16th of March, and directed to Miſs *Cadiere* in the Monaſtery of the Viſitation at *Aix*: now, on the 16th of March ſhe was at *Ollioules*, and it could not then be known at *Toulon* that ſhe would be carried to that particular Monaſtery at *Aix*; which proves this Letter to be of a piece with the reſt of the Jeſuits Management through the whole Affair.

This is the true State of Miſs *Cadiere*'s Caſe, by which we may ſee how dangerous a thing it is in ſome countries to accuſe a criminal who has too powerful Friends; eſpecially if he happens to belong to that order of men which pretends a right to direct the conſciences of others, and paſs ſentence on all their actions; while by their own conduct they ſeem to claim a privilege to indulge themſelves in the fouleſt luſts, and perpetrate villanies the moſt ſhocking to humane nature with impunity. Amongſt ſuch, Innocence is the greateſt Crime. How elſe is it poſſible that the whole body of Jeſuits, as well as the Biſhop of *Toulon*, with all the Officers of the

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Spiritual Court there, ſhould ſo long have ſcreen'd the infamous Father *Girard* from that juſtice which the Crimes of which he ſtands convicted ſo well deſerve? And not only ſo, but have uſed the baſeſt arts to get that Puniſhment inflicted upon an innocent abuſed young Lady which is due to her vile Seducer?

The Proceedings againſt her have been carried on directly contrary to the Laws of the Country. For according to them, no Judge whether Civil, Criminal, or Eccleſiaſtical can enter any perſon's houſe to make enquiry into any matters of fact, even in caſes of robbery, till an Information be previouſly lodged. Yet this was done by the Chancellor of the Biſhop's Court in Miſs *Cadiere*'s Caſe. Which proceeding of his is alſo illegal and an unwarrantable encroachment on the King's Courts of Juſtice, becauſe being a lay-perſon ſhe is not under the juriſdiction of the Biſhop's Court. But what renders this ſtep the more grievous and unjuſtifiable is that the Chancellor came to Miſs *Cadiere*'s houſe attended by a Train of followers very diſhonourable to the character of a young Lady, with no other view but to interrogate her upon what had paſſed between her and Father *Girard*, and to force her by the ſolemn obligation of an oath to defame her ſelf. And of what fatal conſequence might it not prove to authorize the Judge of a Biſhop's Court in ſuch a ſtep? In what a terrible condition ſhould we be, did it depend on the indiſcretion or malice of an Eccleſiaſtical Judge to diſgrace whole families at once by interrogating our daughters in ſuch a manner? And does not this baſe conduct of the Chancellor deſerve a ſevere Animadverſion from the Parliament?

He likewiſe acted directly contrary to Law in begin-

beginning the proceedings by putting Interrogatories to Miſs *Cadiere*. It was no leſs illegal in the Proctor to comprehend her, the Accuſer, implicitly in theſe words of his Petition; *order the Criminals to be puniſhed*, ſeeing ſhe as a lay-perſon is not ſubject to the Eccleſiaſtical Court; and alſo to hear ſo many falſe evidences in favour of Father *Girard*, before any were ſworn to ſupport the Charge brought againſt him. Nor can he pretend that he did not know on which ſide they would give their evidence; for it is notorious that in criminal Caſes it is always very well known before a witneſs be judicially examined what facts he will ſwear to. Add to all this the moſt grievous Oppreſſion that runs through the whole management and proceedings of the Eccleſiaſtical Judge and his Proctor. The Circumſtances we have already taken notice of in the Caſe make it evident beyond diſpute that they are guilty of the moſt ſhameful injuſtice, and have acted all along with no other view but to favour the criminal and cruſh the innocent. Witneſs the violence and menaces wherewith they have haraſſed this poor young creature, yet a minor † deſtitute of all friends, counſel and ſupport, confined in a place devoted to the intereſts of her bittereſt enemies, under the Direction of the Jeſuits, and of a Superior whoſe Brother is one of that order, and where moſt of the Nuns are actually Father *Girard*'s Penitents, particularly the lay-ſiſter *Guiol* who waited upon her; whom he perſuaded to uſe all means, fair or foul, to procure him impunity, and made them even write letters to the Nuns of St. *Clare* to ſuborn them. Witneſs the arts uſed by the Jeſuits

† *Being under five and twenty.*

Jeſuits to force her to retract, her being refuſed a Confeſſor, and the alternative propoſed to her by Father *de Sabatier* attended by another Jeſuit and two witneſſes; witneſs the ill uſage ſhe was treated with in the two Convents of *Urſulines*, that at *Toulon*, and that at *Ollioules*, in which laſt ſhe was confined to a ſtinking room, without any thing to lie upon but a little rotten ſtraw in a corner upon the ground; witneſs the infamous guard by which ſhe was attended, and the rudeneſs of the Officer who was order'd to lie in her bed-chamber; witneſs the anonymous Letter ſent her at *Aix* to perſuade her to retract, and all the injuries and vexations with which ſhe has been tormented ſince the unhappy fatal moment that the Chancellor, in abuſe of Juſtice it ſelf, forced her to publiſh her own ſhame, and the infamous crimes of her Confeſſor, who inſtead of being puniſhed as he deſerved has been treated with ſuch peculiar Mildneſs as ſeems, if it is not, a meer Contempt and Deriſion of Juſtice. He enjoys his full Liberty, preaches, confeſſes, ſays Maſs every day, and performs all the functions of his Office. Yet this is the Man that is accuſed, nay, manifeſtly convicted of Quietiſm, Enchantment and Sorcery, a Raviſhment, ſpiritual Inceſt with his Penitents, procuring Abortion and Subornation of Perjury. Good God, what a complication of horrid crimes!

Quietiſm is an Error, which under pretence of an immediate and intimate Union with God, places the higheſt perfection of the Soul in a paſſive and indolent contemplation; conſiders the exerciſe of the Chriſtian Virtues, and vocal prayer not only as uſeleſs, but even as imperfections, and obſtacles to the operation of the Di-

vine Spirit; takes away all Will in the Creature and its co-operation; allows all inſtances of debauchery as indifferent actions, which ought not ſo much as to be deliberated upon, or rather ſhould be conſidered as advantageous; orders the frequent uſe of the Sacraments, and even daily Communion without any preparation. This is the infernal Mother of ſo many monſtruous Children; and is not this the moſt damnable and moſt fatal of all hereſies, which ſaps the very foundations of Chriſtian Morality, proſcribes the exerciſes of all the Goſpel-virtues, and authorizes the practice of all vices?

The origin of it is attributed to ſome Eaſtern Monks, but it has been revived in almoſt every age of the Church. However, it made the greateſt progreſs and obtained its higheſt reputation by the means of *Michael Molinos*, who wrote two books in favour of it, intitled, *The Spiritual Guide*, and *The daily Communicant*; by which, and by his Manuſcripts, his Sermons and his Direction, he cauſed it to be long reſpected even round the Throne and before the eyes of the Vicar of Jeſus Chriſt. Then it was that under the dazzling Appearances of Devotion, and frequently even in places conſecrated to religious exerciſes, *Rome* ſaw the moſt infamous crimes committed by *Molinos* upon his Penitents, as well as by his followers. The prodigious progreſs of the contagion, which had already infected ſome of the higheſt heads, obliged the Inquiſition with the Aſſiſtance of *Innocent* XI. to remedy ſo violent an evil by puniſhing the Author of it. So by a Bull in the year 1687 this hereſy was anathematized, and its Author condemned to perpetual impriſonment in which he died.

died. 'Tis to be ſuppoſed that the Protection which the nature of his moral doctrines had procured him, ſaved his body from the flames he ſo well deſerved.

This error is too agreeable to a corrupt heart to be entirely rooted out at once by this Sentence, and accordingly it was ſoon revived in *France* by ſeveral Books. The Author of *The Explication of the Maxims of the Saints*, having adopted ſome of the principles of Quietiſm, *Louis* XIV. a Prince who made himſelf truly great, no leſs by his virtues and his zeal for Religion, than by his immortal actions of valour, requeſted the condemnation of them from *Innocent* XII. who pronounced it by his Bull of March 12. 1699. The King thanked his Holineſs for ſuch a favour, and by a Proclamation regiſtered in the Parliament of *Paris*, immediately ordered his Sentence to be executed; and in 1700 the Bull was received by the whole Clergy of *France*.

Now Father *Girard* is fully convicted by the proceedings of Quietiſm, and of having taught all the pernicious principles of that herely to his penitents, whom he has ſo carefully and thoroughly inſtructed in them, that the profoundeſt Divine among the Quietiſts could not have ſpoke more knowingly, or given a better Account of them, than ſome of thoſe Ladies did in their Depoſitions. Beſides, are not his Letters full of Quietiſm, as well as gallantry? What elſe can be the meaning of theſe words in the famous one of *July* 22d, *Forget your ſelf and be entirely paſſive*? In ſhort, his own Conduct and that of his Penitents, is a compleat pattern of Quietiſm, and a clear demonſtration of his guilt.

With reſpect to the Charge of Enchantment and Sorcery, if it be a fault in one extreme to believe every thing, it is a greater one in the other to believe nothing. 'Tis certain that people often attribute to witchcraft, what is only the effect of a heated or diſordered Imagination, or elſe of the Roguery of ſome concerned: but it does not follow that there is no ſuch thing at all as Sorcery. In ſhort, the Holy Scripture, the Goſpels, the Acts of the Apoſtles, Eccleſiaſtical and Prophane Hiſtory contain numberleſs Inſtances of it; and it would be robbing the Son of God and his Apoſtles of the glory of their moſt celebrated Miracles to deny the poſſibility of it. The *Roman* Law, the Canon Law, the Councils, and the Statutes of this Kingdom, which have ſo carefully determined the Nature and Puniſhment of Sorcery, will not allow us to believe it impoſſible. Were it ſo, why ſhould the Church have appointed and regulated the form of Exorciſing? Ought we not to believe the dying Confeſſions of ſo many Criminals condemned for Magic and Sorcery, which they have ſealed with their own blood? And what muſt we ſay to all the Sentences of Death pronounced by the ſeveral Parliaments of *France* upon ſuch as have been convicted before them of this crime, and particularly upon ſuch a number of Prieſts who had made uſe of Sorcery for the ſame purpoſe as Father *Girard?* muſt they be treated as Illuſions by this Jeſuit, who now affects to act the Unbeliever out of neceſſity, and to deny the very being of an Art in which he is a Maſter?

Add to all theſe the Teſtimony of the Fathers; will he call them Viſionaries too? Let us

then

then oppoſe him with Authorities of greater weight, and convince a Jeſuit out of the mouths of Jeſuits. Do not ſeveral of them prove the exiſtence of Magic and Sorcery by unanſwerable Arguments? And do not they ſay that it is acquired by an expreſs or tacit Compact with the Devil, and that the moſt ſacred things in Religion, even the Hoſt it ſelf, are often uſed in Enchantments? For which reaſon the Council of *Latran* ordered the Box in which the Hoſt is kept, and the holy Oil for Baptiſm to be carefully guarded under Lock and Key, for fear it ſhould be abuſed by Sorcerers and Wizards.

Several Phyſicians affirm that their Art teaches the knowledges of Simples and Druggs, which have the virtue of exciting Love; but it is ſtill more certain that this is frequently the effect of Sorcery: And therefore the Emperor *Conſtantine* made a ſevere Law againſt thoſe who by means of Magic or Sorcery violated any one's Chaſtity, or enſnared any one into a criminal paſſion. We find in *Baſſet*, that the Curé of *Peiſane* falling in love with the Lady of the place, by Sorcery procured the enjoyment of her, and that by means of a Sugar-plumb which he gave her to eat; that the moment ſhe had ſwallowed it, ſhe found her ſelf tranſported with fondneſs for him, and ſo gave her ſelf up to his embraces: for which crime the Parliament of *Grenoble* ſentenced him to be burnt alive. Is it not proved by the proceedings againſt *Gaufridy*, who was burnt by order of the Parliament of *Provence* in 1611, that he enchanted his Penitent *Magdelen de la Palud* by breathing upon her, and ſo got poſſeſſion of her perſon?

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We need not therefore be ſurprized that Father *Girard*, that fatal day he breathed upon Miſs *Cadiere* in the Jeſuits parlour, inſpired her with ſuch a violent paſſion for him, that ſhe at once owned her ſelf conquered, and conſented to yield to his pleaſure.

And indeed, is it credible that a young Lady of eighteen, as Miſs *Cadiere* then was, ſhould without witchcraft fall in love with an old Prieſt of fifty, who it muſt be owned has nothing about his perſon to charm or ſeduce a pretty Girl? that ſhe ſhould run into ſuch an extravagant paſſion for him! nay, run away after him from *la Baſtide* to *Toulon* by night too, if ſhe had not been prevented!

As to Miſs *Cadiere*'s frequent Viſions, it is proved by the proceedings that ſeveral more of Father *Girard*'s penitents had ſuch as well as ſhe. But the queſtion is, to what cauſe are they to be attributed?

We own that an imagination too much heated with devotion, and the reading of certain enthuſiaſtical books may produce them; nay, that they are a neceſſary effect of Quietiſm, as we find in the lives of ſeveral of that Sect. But we know alſo that there are ſome Souls ſo pure and ſo highly favoured of God, that he ſeems to anticipate their happineſs, and to give them a previous View of his Glory in holy viſions: why may we not then refer Miſs *Cadiere*'s to ſuch a cauſe, as Father *Girard* himſelf did during all the time of his direction? But the Diſcovery of his ſecret practices forbids ſuch a favourable Conſtruction; and ſince theſe Viſions cannot be attributed to an Angel of Light, they muſt come from an Angel of Darkneſs, and

be another proof as well as effect of Father *Girard*'s Sorcery. And to the ſame cauſe muſt we aſcribe the Fits of Poſſeſſion with which Miſs *Cadiere*, and ſeveral more of our Confeſſor's favourite Penitents were afflicted.

And how can this Jeſuit deny that he is the Author of their being poſſeſſed? For, *Firſt*, ſeeing he is convicted of Sorcery, to whom would he have us attribute them but to himſelf?

Secondly, Miſs *Cadiere*'s Anſwers to the Exorciſms fully prove it upon him. For whence is it that her convulſions and pains increaſed when they came to theſe words in the Litany, *Sancte Johannes Baptiſta*, which is this Confeſſor's name, and *Sancta Catharina* which is her own? Whence comes it that when the Prieſt who exorciſed her, ſaid to her in Latin, *dic mihi nomen tuum*; [*Tell me thy Name*;] ſhe anſwered *John Baptiſt Girard*, and repeated it as often as ſhe was asked the queſtion? Whence comes it that when the Prieſt commanded the Devil to come out of her, and ſaid to her in Latin, *Who hinders thee from coming out?* She anſwered, *Uncleanneſs?* Does not all this prove that the bond of this fatal Union between the Director and his Penitent was *Sorcery*, the deſign of it *Uncleanneſs*, and the Author Father *Girard*? Whence comes it that *la Laugier* in the Tranſports and furious fits of poſſeſſion often cried out, *Go fetch that Devil the Father Rector, that he may deliver me out of this condition ſince he put me into it?* Whence comes it, in ſhort, that there are none poſſeſt but this Father's Penitents? And laſtly, how comes it that Miſs *Cadiere* in her letter of July 24th, which Father *Girard* himſelf produced, and thereby approved the whole

whole contents of it, according to a maxim in our Law, reproached him with being the Author of the Condition ſhe was in, particularly of her being poſſeſſed, and that he in his letters never diſowned it?

Nor need we long doubt who was the Author of her Transfigurations, and the Stigmas or Prints of our Saviour's Wounds which ſhe had in her left ſide, her feet and hands, and the bleeding mark of the Crown of thorns upon her head. We are not ignorant that God may impreſs Stigmas upon ſuch as he is pleaſed to diſtinguiſh by thoſe marks of predilection. Several Saints have been honoured with them; but the diſcovery of this myſtery of iniquity will not allow us to aſſign Miſs *Cadiere*'s to any other Cauſe than Father *Girard*'s Sorcery.

Her knowledge of the ſecrets of the heart muſt alſo proceed from the Devil, into whoſe power our Confeſſor had delivered up his penitent. For though it be a queſtion whether or no the Devil can ſee into futurity, and certainly foreknow ſuch things eſpecially as depend upon the will and choice of free Agents; yet no body ever pretended to doubt his being perfectly acquainted with all things paſt, or his power to reveal them to his Servants for the carrying on his own deſigns.

The Facts above advanced being plainly prov'd in Court by great numbers of witneſſes, are ſufficient to fix the two Charges of Quietiſm and Sorcery upon Father *Girard*. By means of theſe he debauched and abuſed his innocent Penitents, particularly Miſs *Cadiere*, ſo that the aforeſaid Crimes are here to be conſidered only as aggravations

vations of the Spiritual Inceſt committed by him upon the body of the Plaintiff.

As Inceſt, Adultery, and other Crimes of that nature, are committed in private, the law does not require the evidence of eye-witneſſes for conviction, but is ſatisfied with preſumptions, and the proof of particular facts from which the perpetration of the crime may be inferred. And indeed, the greateſt libertines, and even thoſe who glory in their wickedneſs, avoid all witneſſes of their guilt; much more are all that belong to the Church, Prieſts, Regulars; and Confeſſors, and eſpecially ſuch as ſet up for the practice of the moſt rigid virtue, obliged by their profeſſion and a regard for their reputation, to be ſtill more careful to ſave appearances. Accordingly for this very reaſon all the Caſuiſts are of opinion, that preſumptions are a ſufficient proof of ſuch crimes. Let us now enquire whether the facts proved upon Father *Girard* and the ſtrong preſumptions againſt him are of force enough to convict him of the Spiritual Inceſt and Procurement of Abortion which he is charged with. Never was fuller Evidence brought in a Caſe of this nature, and he muſt renounce the uſe of his reaſon who can reſiſt the clearneſs and ſtrength of it.

Our firſt preſumption is taken from the avowed Principles of the Jeſuits. We would gladly have ſpared the Society all general reflections, of which there are enough public and in every body's hands; but we ſhould betray our Client's Cauſe if we deprived her of the Advantages ſhe may draw from their Moral writings, which every one knows how indulgent they are to this favourite paſſion. And if the inclination of

the heart to pleaſure be ſo natural and ſo ſtrong, that the moſt rigid virtue is ſometimes born down by it, how ſhall we reſiſt the violence of this paſſion, if we find no principle within to oppoſe it, no curb to ſtop its career, and when we do not think we tranſgreſs our duty in gratifying it? And now, does not the Accuſation ſeem half proved already by the very character of the Criminal?

The ſecond preſumption againſt him is founded on his continual frequenting of Miſs *Cadiere*'s company for above eighteen months together, as related in the caſe. Is the Conſcience of a young Votary like a Ship in a tempeſtuous Sea, which requires the Steerſman to be continually at the helm? Or were theſe frequent viſits the pure Effect of a Confeſſor's Charity? Are not the Canons which forbid Eccleſiaſtical perſons to keep company with women, binding upon the Jeſuits? Are ſuch prudent precautions neceſſary only to ſecular Prieſts, and all other Regulars but them? and are the Jeſuits abſolutely inſenſible? No, the Author of their Inſtitution was of a different mind, when he ordered that they ſhould not be allowed to viſit women but in caſes of great neceſſity, or in hopes of ſome very conſiderable advantage; he ſeemed to think the company of women might be full as dangerous to the virtue of a Jeſuit as of any other Churchman. And is there no reaſon to apprehend, leſt a Confeſſor, whoever he be, that by an aſſiduous attendance upon his Penitent imitates the Complaiſance of a fond Lover for his Miſtreſs, ſhould carry his imitation a little further?

The third preſumption is founded on the frequent viſits he made to her at *Ollioules*, and his ſpending

ſpending whole days there; his locking himſelf up with her in her chamber, in the parlour, and in the Church, together with his whole behaviour while he was there.

The fourth preſumption ariſes from his writing to her every day while ſhe was at *Ollioules*, at the ſame time that he made her ſuch frequent and ſuch long viſits. We would fain know what opinion we ought to entertain of a Confeſſor, who carries on ſuch a conſtant correſpondence by letters with a handſome young Devotee; and particularly how a Jeſuit can defend this, who is ſo ſtrictly forbid by the rules of his order to write to any woman, except in a caſe of urgent neceſſity.

The fifth is ſupported by the Nature of thoſe Letters. If the great number he wrote to her be a preſumption againſt him, ſure the nature of them muſt amount to full conviction. For all the Caſuiſts agree that if Love-letters be found in the cuſtody of a woman, maid or gallant, that alone is ſufficient Proof of a criminal correſpondence. And if the Jeſuit had not taken the fraudulent precaution to recover his letters to this young Lady, we ſhould have had a curious Journal of this Amour, which would have ſaved us the trouble of producing any other proofs of his guilt. But this Letter of July 22d, which by a kind of miracle happened not to be returned with the others, ſufficiently ſhows the nature of the reſt. We ſhall only quote a few paſſages out of it, and make ſome ſhort reflections upon them.

This, my dear Child, is the third Letter, I have writ you in three days; in a little while, I ſhall probably be incapable of doing any thing but for her to

whom I am writing; at leaſt I am ſure I always carry her about with me wherever I go, and that though I converſe and have to do with others, yet ſhe is conſtantly preſent. What more could the moſt paſſionate Lover ſay to his Miſtreſs?

Forget your ſelf and be entirely paſſive: theſe two expreſſions imply the ſublimeſt diſpoſition. The Jeſuit in the Notes which he has thought fit to make upon this Letter ſays, that by this paſſage he meant that *Self-denial* which is recommended in the Goſpel. But is it thus he explains the Goſpel to his Penitents? There have been a great many Commentators on the Goſpels, but none of them ever thought of putting ſuch a conſtruction on the words, *let him deny himſelf*, or drew from them ſuch a Maxim for the Uſe of married women and maids as this, *Forget your ſelf, and be entirely paſſive.* Such a Commentary could never have been made but in a Letter of gallantry. And is not this that downright Quietiſm, which our Confeſſor preached and recommended to his Penitent, in order to baniſh all her Scruples? What precedes and what follows this paſſage is a demonſtration of it. *Have no will of your own, and hearken to no Scruples; you muſt obey in every thing as my little child who thinks nothing difficult that her Father requires.* This with the ſequel ſufficiently explains his motives for beginning with the warmeſt expreſſions of Love, and then exhorting her to Quietiſm.

I long exceedingly to ſee you again, and to ſee all. You know I ask nothing but my own, and 'tis a great while ſince I had a full view of any thing. How impatient is Love! He had made his Miſtreſs a viſit at *Ollioules* but a little before, and ſpent the whole day with her in the par-

parlour, yet longed exceedingly to ſee her. He calls her heart (if he did not mean ſome other part) his own; but what title had he to it, unleſs it were the preſent he had made her of his own, as he intimates in a very tender manner at the beginning of this letter? Love makes all common.

Our Jeſuit has made a very ſingular note upon this paſſage, which I muſt give in his own words: *Father* Girard *for a great while had not ſeen either her ſtigmas, or her ſwelled ribs, and theſe he calls his own.* Good God, what a fruitful ſource of reflexions have we here! If he called theſe *his own*, then he muſt have cauſed them by his Sorcery. If he had not ſeen them for a great while, then it ſeems he had ſeen them before, he had ſeen them frequently, eſpecially *the ſtigma on her ſide four inches below the left pap, towards the left ſide, and the Ribs that were raiſed up by a ſuperabundance of Grace*; according to his own curious account. Did ſuch an exact acquaintance with the whole body of this Penitent, from top to toe, proceed from nothing but meer Charity in her Confeſſor?

But what ſenſe will he put upon theſe words: *to ſee all*, and, *it is long ſince I had a full view of any thing*, and upon theſe: *But, I ſhall tire you; well, won't you tire me too? it is but reaſonable we ſhould go equal ſhares in every thing.* All this forms a text too clear to need a Commentary; and indeed no body would be fit to make it but the chaſt † *Sanchez.*

† Thomas Sanchez *a* Spaniſh *Jeſuit wrote a large Book on Marriage, in which he reſolves all the poſſible Caſes of Conſcience incident to that State, and expreſſes the moſt obſcene Ideas in the moſt obſcene Language that ever was written.*

I hope you will at last grow wise, and that so many favours and so much good counsel will not be thrown away upon you. You are an inconstant Creature; 'twou'd be much worse should you turn glutton.—Good night, my dear Child; can you decypher this scrawl? Is not this talking like an arrant Trifler, a meer Droll that makes a joke of every thing, rather than like a grave Confessor?

Be assured, as this letter tells you, you are always behind hand with me, but you are in danger of never overtaking me, unless you write me at least twice a day. Is this the Language of a Confessor or a Lover? and what more could be said to a Mistress one adores?

Adieu, my dear Child, pray God for your father, your brother, your friend, your son, and your servant. Surely all these titles are sufficient to engage a good-natur'd heart. How well this Jesuit knows the way to the heart, and all the arts proper to move it!

Now, is not this letter written from one end to the other, with an air of mirth and gallantry, with the most delicate and passionate sentiments of the tendereſt affection? Is not this one of those Love-letters which all our Casuists agree is a certain proof of an unlawful commerce? And if this rule holds good with respect to lay-persons, how much stronger is it in the case of a Confessor? a Confessor who wore an outside of the austereſt virtue, whom so many reasons ought to have restrained from writing such letters as can be attributed to nothing but the violence of a blind indulged passion; nay, he was so sensible this letter was criminal, that he durst not subscribe it.

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Of the same stamp were most of those he wrote to Miss *Gadiere*, while she was in the Convent at *Ollioules*, and which she sent him back by *la Gravier*.

'Tis in vain for Father *Girard* to pretend that he delivered to the Commissioners of Parliament sixteen of the letters he recovered, that they contain nothing unjustifiable, and that we ought to explain that of July 22. by them.

For in the first place we defy him by any art, or any commentary to justify that of July 22.

Secondly, whence comes it that of an hundred letters written by him to Miss *Cadiere* during the three months and an half that she remained in the Convent at *Ollioules*, as is evident from that of July 22, he produces only sixteen? and why does not he produce all the rest? His pretence for it is an admirable one. They have some relation, says he, to the Plaintiff's Confessions, and therefore must not be shown. But what probability is there that these letters should treat of such Subjects, when we see their correspondence turned upon things of a quite different nature? What occasion had he to write any thing about her Confessions, while he visited her twice or thrice a week? Or indeed what occasion had such a proficient in Quietism, which makes all actions indifferent, for Confessions at all? This then is the idlest excuse he could make, and to convince the world that it is so, and to stop his false mouth, she challenges him to produce them whether they relate to her Confessions or no. And indeed, what measures has she to keep, as the case stands with her?

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In the third place, it is certain and cannot be doubted that the ſixteen letters which he has produced are none of thoſe he wrote to her, but counterfeits.

For proof of this we need only conſider, Firſt, that if his letters to Miſs *Cadiere* had contained nothing bad, nothing but what was pure and holy, he would hardly have uſed the precaution, when he placed her in the Convent at *Ollioules*, to ſtipulate with the Abbeſs that ſhe ſhould not examine his letters to her, nor hers to him; would he not rather have contented himſelf with letting them paſs, as regularly they ought to have done, through the hands of the Abbeſs, if they had been edifying, or at leaſt not ſcandalous?

Secondly, why was he in ſuch a hurry to recover them when he underſtood that the Biſhop had ordered Miſs *Cadiere* to make uſe of another Confeſſor? Would he have ſent *la Gravier* expreſs to her for this purpoſe, as is proved and owned, if they had contained nothing but pious exhortations and ſpiritual advice? Is not this ſtep an unanſwerable proof that the letters returned to him were of the ſame ſtamp with that of July 22? that he ſent in ſuch haſte for them in order not to preſerve but ſuppreſs them? and that thoſe he has produced are not the true ones, but forged in their ſtead?

Thirdly, The Father uſed to write two kinds of letters to Miſs *Cadiere*: ſome contained only a few trifling moral reflections; theſe were to be ſhown about, and theſe he ſigned: but the other ſort were filled with expreſſions of love and tenderneſs, and theſe he cautiouſly forbore

ſigning

ſigning, and took care they ſhould be delivered to her in private. The fact is fully proved.

Fourthly, why does he not produce thoſe he wrote to her July 20. and 21. 1730? Will he pretend he wrote her none on thoſe two days? That of July 22. proves he did; that he wrote her two; and if he does not produce them, 'tis becauſe they are as full of venom, and perhaps more ſo, than the other which they immediately preceded, and which would therefore be beſt explained by them.

Fifthly, why does not he produce that wherein he told Miſs *Cadiere*, with an air of pleaſantry, that if ſhe were not good ſhe ſhould be whip'd, and that her loving Father would do it with his own hands? and that other in which he gave her inſtructions what ſhe ſhould ſay in confeſſion to the Father Guardian of the *Obſervantins*, Confeſſor of the Convent, with a ſtrict injunction to ſay no more? That he did write theſe two letters is fully proved. The Lady *de Leſcat*, Miſtreſs of the Novices, ſwears that ſhe ſaw and read the former: and as to the other Mrs. *Victoria Aubert* depoſes that Miſs *Cadiere* ſhowed her a Form of Confeſſion ſent her by Father *Girard*. Theſe two facts, eſpecially that of the Form of Confeſſion, clearly prove the Jeſuit's unlawful Commerce with his Penitent, for why ſhould he ſend her ſuch a Form, and forbid her ſaying any more than was contained in it, but for fear ſhe might otherwiſe diſcover his ſecret? Oh Abominable!

Sixthly, The real Letters which he recovered and ſuppreſſed muſt have been extremely paſſionate, and he muſt have been accuſtomed to write to Miſs *Cadiere* in no other ſtrain but that of a

tender Lover; for though he has forged others in their ſtead, yet he was incapable of keeping them intirely free of that poiſon with which the originals were ſo ſtrongly infected, ſince the counterfeits themſelves are full of the warmeſt expreſſions. 'Tis true, he pretends to direct them to God; whereas in that of July 22. he addreſſed them to Miſs *Cadiere*: but who can believe that thoſe who deny the precept which commands the Love of God, ſhould uſe ſuch lively expreſſions of that Love? And is it not evident that by a horrid mockery of Religion, this Jeſuit has endeavoured to conceal that impure fire with which his heart flamed for his Penitent, under the cover of a pretended Love of God? What a vaſt field for reflection would not his letters, though counterfeited to favour his Vindication, open to us, as well as Miſs *Cadiere's*, whoſe notions and inclinations he had ſo thoroughly corrupted? But we have no time to ſpare, and beſides the ſubject is far from being barren: However, we cannot omit the letter written by *la Guyol* to Miſs *Cadiere* Auguſt 30. 1730. on occaſion of a little difference between our tender Confeſſor and his dear Penitent, which the good-natured *Guyol* did her beſt to make up.

My deareſt Siſter,

'LAST monday about Noon I arrived in *Toulon*, and alighted at the Jeſuit's Convent. 'I had juſt a ſight of our dear Father, whom 'I found in the utmoſt diſtreſs; he told me at 'once, that if I had any ill news for him, I 'ſhould not ſay a word, but go without fail and

write

‘ write to him inſtantly, and bring him my letter
‘ in the Evening after Sermon; which I did
‘ with a great deal of difficulty, and ſet down
‘ juſt what God Almighty was pleas'd to inſpire.
‘ I went this morning to ſee him after his re-
‘ turn from the Country, where he has been e-
‘ ver ſince St. *Auſtin's* Eve. I do not believe
‘ that in the laſt moments of his Life he can
‘ look more death-like than he does at this time.
‘ I aſked him what was his indiſpoſition, and
‘ if his uneaſineſs continued ſtill the ſame. He
‘ told me in great confidence that his agony in-
‘ creaſed every moment; and that when he
‘ waked this morning he found himſelf quite o-
‘ vercome with diſtreſs, ſo as to be utterly
‘ ſpeechleſs. I leave you to judge, my deareſt
‘ Siſter, how great my ſorrow muſt be, to ſee
‘ the two perſons in the world for whom I
‘ have the higheſt love and eſteem reduced to
‘ the laſt extremity. And who is the cauſe of
‘ all this but your ſelf, dear Siſter? Had you
‘ returned but the leaſt word of anſwer, frankly,
‘ and immediately, all would have been made
‘ up. When you told me that our gracious God
‘ does not approve your returning an anſwer to
‘ the letter you received after the order given
‘ you by your dear Father, you really moved
‘ my compaſſion for you. He received your
‘ letter at Nine on Sunday morning, and has a
‘ great deal of reaſon to be diſſatisfied with it;
‘ for you ſay nothing but in vindication of your
‘ ſelf, and lay the whole blame upon him. God
‘ be praiſed! may it pleaſe him to open your eyes
‘ once for all. However, next Friday his Cha-
‘ rity for you will bring him to *Ollioules*, after
‘ ſaying Maſs here at *Toulon*. My deareſt Siſter,

'I beg it as a favour for Jesus Christ's sake that 'you will speak to him with all possible sin-'cerity, and since he is desirous to comfort you 'let him in return receive some from you. You 'are sensible that nothing but my great Concern 'for every thing that relates to you makes me 'take the liberty of speaking my mind so free-'ly, and therefore, my good Dear, you will 'pardon it. I conclude with assuring you that 'I rejoice at the Consolation which you are to re-'ceive on Friday, a day destin'd for your great-'est happiness. My dear Sister, I embrace you 'from the bottom of my heart. I am every day 'more closely united with you, never leaving 'you at the foot of the Cross of our Saviour 'Jesus Christ. Good night.

This letter unsubscribed, and dictated by our Father to *la Guyol*, (for how should a Joiner's wife be capable of composing it?) and interspersed, according to his custom, with expressions sacred to piety, evidently proves on one hand the violence of his passion for his Penitent, seeing a little indifference, or a letter not quite so tender as usual, was enough to throw him into the deepest melancholy; and on the other is a compleat description of *la Guyol's* function, who took such a deal of pains to bring the two lovers together again, and was so heartily delighted with the pleasure and happiness they were to enjoy in the first interview designed for their reconciliation.

The sixth Presumption against Father *Girard* is founded on the direct evidence produced in the Proceedings, that when he was alone with his Devotee at the grate of the Choir or of the Parlour,

hour, he made her open a little window of the grate with a small knife which he lent her, and made her put her head through, embraced and kissed her. These facts are proved point-blank by four witnesses; but who knows how many and what other criminal liberties he took with this young Lady when they had no witnesses to overlook them but the walls and the grates?

Now do not all these Presumptions and facts amount to an unanswerable Proof of this Confessor's spiritual Incest with his Penitent, according to all our Casuists, even those of the Society? Whether they do, or do not, the next Proof we shall produce renders all the rest superfluous; which is, that Father *Girard* locked himself up alone with her in her bedchamber for hours together, once in the Convent at *Ollioules*, and above a hundred times at *Toulon*. The facts are fully proved in the proceedings, and the Defendant does not deny them.

Why, says he, but she was dress't and only laid down on the bed, nor did her Fits throw her into any immodest postures. Now, besides that he frequently saw her undress't, whom will he persuade that, dress't or undress't, the violence of her Fits of Convulsion, which twisted her body into so many different postures, never threw her into any that were contrary to the rules of modesty, or dangerous to the chastity of a Confessor? He owns *he was locked up in Miss* Cadiere's *chamber; but never above eight or nine times at most, and that after Easter last; that sometimes he, and sometimes Miss* Cadiere *shut the door, but that the thing was secret and without scandal.* 'Tis probable our Confessor's Morals may make Sin to consist in Scandal only; but his Confession is very unfair, both

both as to the date and the number of times; for it is certain and proved, that he was locked up with his Votary above an hundred times in her bed-chamber, where he uſually paſt the whole afternoon from one or half an hour paſt one till night; and that theſe viſits begun in December 1729.

Well, but how did he employ the time he ſpent alone with her? Why, if you'll believe him, he only waited till her Fit was over, that he might talk to her of God. But what did he do while the Fit was upon her? for then ſhe was inſenſible and could not hear him talk of God. Why did he chuſe to be alone with her at ſuch a time, and baniſh every body elſe out of the room? Could not her Mother, her Maid, or her Brothers have been more ſerviceable to her than he? Or could not they at leaſt have aſſiſted him? No, he did not want their Aſſiſtance; for one need not be either a Prophet or Conjurer to gueſs how he was employed.

But why did he ſhut himſelf up with her upon other occaſions? It happened ſo, ſays he, four or five times on account of her wounds. A very fine employment truly for a Confeſſor, to lock himſelf up with a pretty young Lady, in order to examine her body from top to toe, and contemplate her wounds, eſpecially that on her Side of which he makes ſuch a curious and exact deſcription in his Anſwers, where he tells us *it was on the falſe ribs, about four inches below the left pap, towards the left Side.* However it ſeems he did not ſee the two ribs that were raiſed above the reſt, nor the breaſt-bone which was raiſed above two inches by the ſuperabundance of graces ſhe received through her extraordinary Love for Je-

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ſus Chriſt, as *Philip de Neri* did: but he felt them through the Handkerchief which ſhe wore about her neck, and told her that the right ſide of his breaſt was likewiſe higher than the other, ariſing from the ſame cauſe. This was a ſort of offer to ſhow her his ribs, and probably made with a view to engage his Penitent to make no ſcruple of ſhowing him hers.

But our Director's precaution, if he was really ſo cautious, in feeling his fair Penitents ribs only through her Neck-handkerchief, which is commonly of Muſlin, or ſomething ſo fine as to be almoſt imperceptible, was a moſt admirable preſervative againſt tentation. While he even thus felt the Fair one's ribs, how did he diſpoſe his hands ſo as to avoid all danger? What a delightful Employment for a Confeſſor to ſpend his time in meaſuring the inches between the Stigma on a young Lady's ſide and her left pap, as well as the elevation of her ribs forced up by a ſuperabundance of Grace! And is it thus our Jeſuit endeavours to imitate the purity of the Angels recommended by the Founder of his Order?

Ye Doctors of the Church, ye profound Maſters of Evangelical Morality, ye timorous Directors, who imagine that by the leaſt caſt of an eye, the leaſt privacy with a woman, all is loſt, and that Chaſtity can never triumph but by flight, here learn and own your Ignorance. Behold, an Angel of purity is come to inſtruct us how we may gaze upon a lovely and beloved Fair one, ſtript ſtark naked, may contemplate her charms from top to toe, nay, even give her the Diſcipline, without the leaſt carnal emotion or danger

gen of any. What a miracle of Chaſtity muſt he be!

Not ſo the Canons, the Caſuiſts, nay, the Inſtitutes of the Jeſuits themſelves; for they require no other proof of a man's having lain with a woman, than his being locked up alone with her in a bed-chamber; nor will they allow any Eccleſiaſtical perſon to viſit a woman without being attended by a Companion, who is to be preſent all the while, and to hear and ſee all that paſſes.

For theſe reaſons the Confeſſion which Father *Girard* has made of his having been locked up eight or nine times alone with Miſs *Cadiere*, is ſufficient to convict him of having committed ſpiritual inceſt with her, becauſe, according to the Canons and the Rules of his own Order, it is a preſumption *Juris & de Jure*, which ſuperſedes all other proof, nay, ſtands firm notwithſtanding poſitive evidence to the contrary. But if this be true in general, if any man, if a Prieſt be deemed to have enjoyed the woman with whom he is found locked up alone, and to have had no other poſſible motive for locking himſelf up alone with her; what are we to think of one who is at once both Jeſuit and Quietiſt, who looks upon the greateſt crimes as indifferent actions, and believes all pleaſure of whatever nature to be lawful; who teaches his Penitent no other Principles of morality, but *to forget herſelf, to be entirely paſſive, and to baniſh all ſcruples*; a Jeſuit paſſionately in love with his Penitent, who viſited her with the utmoſt Aſſiduity while at home, and went twice or thrice a week to ſee her at *Ollioules*, who wrote her every day the moſt paſſionate and tender letters,

ters, who was *incapable of doing any thing but for her*, who *carried her with him wherever he went*, and *with whom she was always present, though he converſed and had to do with others, who longed impatiently to ſee her again, and to ſee all, to tire her, and to go halves with her*; who knew ſo well how to engage her affections by the tendereſt titles; who gazed with ſo much ſenſuality upon her Marks, and her Ribs, and like thoſe Prieſts mentioned by *Plutarch* in his Life of *Numa Pompilius*, with his own hand ſcourged his Veſtal, as a penance for her faults; a Jeſuit whoſe paſſion for his Penitent was ſo violent that neither the bars of a grate, nor the ſanctity of the holieſt places could prevent him from embracing and kiſſing her. If the Church, if the preſence of whatever is moſt ſacred and moſt awful could lay no reſtraint upon his ungovernable paſſion, nor hinder him from gathering the fruits of Love, who can think Miſs *Cadiere's* bed-chamber had the virtue to work ſo great a miracle, or that he would there decline enjoying a conqueſt he had ſo long been aiming at, had employed ſo many arts to obtain, and which the nature of the place and the inſenſibility of his miſtreſs made ſo natural and eaſy?

Theſe are all invincible proofs of the truth of Miſs *Cadiere's* complaint againſt him, and of all the exceſſes of Lewdneſs contained in her depoſition, the detail whereof is ſhocking to a chaſt ear. It is further proved in the proceedings that at a time when her veracity could not be ſuſpected, and long before this Suit began, ſhe told what ſhe now charges him with in confidence to ſeveral of Father *Girard's* Penitents, particularly to *la Guyol*, *la Laugier*, *la Gravier*,

gier, *l'Allemande*, *la Batorelle*, and *le Reboul*, who in return informed her that he took the ſame criminal liberties with them too; ſhe alſo told it to ſeveral of the Nuns of *Ollioules*, while ſhe was among them, as has been made appear by a great number of Evidences. We ſhall not here repeat all the monſtruous and ſhameful Acts of Uncleanneſs committed by this Confeſſor with his Penitent, leſt we ſhould too much ſully our Memorial and the Imaginations of our Readers. We are in perpetual pain for fear we ſhould either ſay too much at the expence of modeſty, or too little at the expence of Innocence and Truth. We can only affirm that he has in Practice far exceeded all *Sanchez's* Theory †.

Father *Girard* is guilty not only of debauching his Penitent and committing ſpiritual Inceſt with her, but likewiſe of procuring Abortion, which is a new and ſuperabundant proof of the former crime. The Fact, as it is related above in the Caſe, appears from the depoſitions of ſeveral Witneſſes, by which three remarkable particulars are fully proved that amount to a demonſtration of his guilt.

The firſt is his fetching a Porringer of water every day out of the Kitchen, and carrying it up two pair of ſtairs to Miſs *Cadiere's* Chamber, allowing no body to touch it but himſelf. For, what reaſons could a celebrated Preacher, a famous Confeſſor have for debaſing himſelf to ſo mean an Office as that of nurſing his Penitent? Why did not he leave it to her Mother, her Maid, or her Brothers who were very deſirous to do it, if he would have allowed them?

† *See the Note on pag.* 61.

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The ſecond is Miſs *Cadiere's* great loſs of Blood, which has been proved, and which Father *Girard* himſelf aſſured the Abbeſs and the Miſtreſs of the Novices, exceeded twenty pounds.

The third is, that when Miſs *Cadiere* ordered the maid to throw out a pot-full of blood, Father *Girard* ſaid twice over, *What madneſs! O what madneſs!* terms very proper to prove there was ſome myſtery in that Pot, not fit to be truſted to a maid. And ought it not to be looked upon as no ambiguous Proof of their unlawful commerce together, that Miſs *Cadiere* ſhould have the confidence to give her maid a pot-full of blood while Father *Girard* was in the room? a liberty which a married woman durſt hardly take in preſence of her husband.

Beſides all this, Miſs *Cadiere* told the thing in confidence to ſeveral perſons as ſoon as it happened, ſome time afterwards, and long before this Proceſs began, as they have depoſed. But let us now ſee what the Father himſelf ſays to it, for out of his own mouth ſhall we condemn him.

He has owned then, *that Miſs* Cadiere *having frequently complained to him that ſhe was exceeding thirſty, from the time ſhe began to be poſſeſt till ſhe removed to* Ollioules, *he had now and then fetched her a little water to drink out of meer charity.* He will not indeed ſay he gave her any drugs in it, and purpoſely aſſigns a wrong date, but however confeſſes this material fact, that he ſeveral times fetched her water; and the fact being once owned, we are not to take his word for the motive of it.

He has owned, *that being one evening in Miſs* Cadiere's *chamber about the latter end of April,*

ſhe took up a Chamber-pot wherein was a blackiſh liquor, which ſhe immediately carried away, and put it out of the room. He ſaw the pot-full of blood then; and this curioſity of his added to her freedom in bringing it out before him, are manifeſt tokens of too great familiarity.

He has alſo owned that he diſſuaded her Mother from calling a Phyſician to her. And what other motive could Father *Girard* have for oppoſing it, but his Apprehenſion leſt the nature and cauſe of her indiſpoſition ſhould by that means be diſcovered?

Laſtly, his Letter to Miſs *Cadiere* of July 30th contains the fulleſt proof of his guilt. He therein ſays to her, *let me know when and how your Bleſſings returned; I humbly implore him who is the only Source of them to ſhed them upon you in greater abundance, and that the Stop which has been put to them by your Sins may be at laſt as a Damm broken down, after which the Waters overflow and carry all before them.* For theſe Expreſſions, although perplexed, can by no conſtruction be applied to her Stigmas, as the Jeſuit pretends in his written Notes; wherein he diſcovers but very little Judgment or ſound Reaſoning. They relate plainly to thoſe Tokens which exclude pregnancy, the return whereof gave great joy to our Reverend Father, becauſe it was a ſure proof that ſhe was not with child, and ſo eaſed him of all his Fears. His Joy and Satisfaction upon that account appear through the whole of this letter, which he concludes with theſe Words: *I am in him the very ſame that you thought me in our days of greateſt happineſs and tranquillity.* Thus is he convicted of procuring her Abortion, even by his own confeſſion.

It is not to be ſuppoſed that Father *Girard* confined his Affections to Miſs *Cadiere* alone, though ſhe was his principal favourite; his too liberal heart extended its influences to ſeveral others of his Penitents, with whom he took the ſame liberties that he uſed with her. It is notorious at *Toulon* and proved in the proceedings that this chaſt Director had formed to himſelf a little Seraglio of ſeven or eight ſtigmatized Devotees. *La Laugier* owned that he had debauched her and that ſhe was with child by him; and *la Batarelle* depoſes that *one day when ſhe was at* la Guyol's *houſe, ſhe ſaid to her; my husband is gone to* Beaucaire, *and the Rector is to come and ſee me; prithee ſtay and we'll meaſure him.* So that *la Guyol* had two different Offices under him. But it would be endleſs to go through them all.

Father *Girard* is not the firſt Jeſuit that ever ſeduced his Penitent: the Story of Father *Mena* too nearly reſembles his to be omitted in this place. He was a Jeſuit of very extraordinary talents, made fine Diſcourſes in the Pulpit, and in Converſation was always talking of God and Eternity; he was thin, pale and hollow-eyed; his dreſs was little better than rags, and he wore a huge roſary. This Jeſuit being fallen in love with one of his Penitents at *Salamanca* who was very ſilly, told her God had revealed to him that it was his Pleaſure they two ſhould live together in conjugal Union; but that it was neceſſary to keep it a Secret from every body. She did not preſently ſwallow the Bait; and as he judged ſhe would not fail to conſult the Doctors of the Univerſity, he thought it proper to be beforehand with her; accordingly away

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he went and told them that he had a very ſcrupulous Penitent who intended to conſult them, but deſired that without hearing what ſhe had to ſay, they would order her implicitly to follow his Directions. As he had the Reputation of uncommon merit and virtue, they did not in the leaſt ſuſpect him of any ill deſign; and therefore when the Lady applied to them they told her at once, without hearing her, that ſhe could not do better than comply with every thing Father *Mena* ſhould adviſe her to. The good honeſt woman concluded it muſt needs be the Will of God, and ſo conſented to marry her Confeſſor. He had ſeveral children by her, yet ſtill continued to ſay Maſs, and to perform all other exerciſes of piety; read Leſſons of Morality to the College of Jeſuits, and kept his Miſtreſs in an Hermitage hard by.

The Inquiſition being informed of what had paſſed, ſeized Father *Mena* and clapt him into Goal. His impriſonment made a great noiſe in proportion to the reputation he had acquired by his pretended ſanctity. The whole Society engaged in his defence, and by means of ſome certificates that Father *Mena* was very ill, got leave to remove him to their College where he might be better taken care of, and at the ſame time be guarded by the Officers of the Inquiſition. As there was no poſſibility of ſtifling an affair that had raiſed ſo loud a clamour, they made uſe of this Stratagem to bring him off. They gave out that Father *Mena* was dead, his Knell was rung, and having made up a body of thin laths, with a face and hands of paſtboard, they dreſt up this image in a Jeſuit's habit and put it into a Coffin, while the real *Mena* was ſet upon

a Mule, and never ſtopt till he arrived at *Genoa*, where he publickly explained the Law of *Moſes* to the Jews. Thus was the Proſecution eluded, and Father *Mena* eſcaped unpuniſhed. Father *Girard* and his Accomplices are endeavouring to play the ſame Game; no ſtone is left unturned to bring him off, and ſuch Arts have been uſed for that purpoſe as are no leſs odious and abominable than the crimes laid to his charge.

For no ſooner had Miſs *Cadiere* laid her Accuſation before the Criminal Judge, but ſhe was confined to the Convent of the *Urſulines* at *Toulon*, which is entirely devoted to the Jeſuits, as we have ſhown; there ſhe is maltreated to force her to a retractation; ſhe is refuſed the Confeſſors ſhe deſires, and compelled to uſe Mr. *Berges* or none; he being entirely governed by the Jeſuits, goes to act the part of a Confeſſor to this young Lady, attended by Father *Sabatier* and two Witneſſes, with no other view but to oblige her to withdraw her Complaint, and tells her that unleſs ſhe begins with a retractation there is neither Confeſſion, nor Abſolution for her. How vexatious! how violent is ſuch a Proceeding?

That door being ſhut, the Proctor of the Biſhop's Court enters himſelf in the ſervice of the Jeſuits, and contrary both to Law and Juſtice, by a prevarication that deſerves the ſevereſt puniſhment, produces no witneſſes but ſuch as were likely to favour the Jeſuit's eſcaping with impunity for thoſe crimes which he ought to have purſued with vengeance. The Regiſter and the Chancellor carry the proceedings every night to the Jeſuit's Convent; there they ſhow them to the Criminal and Father *Sabatier*, who ſeeing what

what the Plaintiff's witneſſes had depoſed next day, produce other evidences by the Proctor's means, and make them ſwear directly contrary to the Plaintiff's witneſſes that had been heard, had been ſworn the day before; and this Practice is continued through the whole courſe of the Proceedings, which one need only read to be convinced of the fact. Well, but what ſort of witneſſes did the Jeſuits procure to be examined by the Proctor's means? Why, even Father *Girard*'s own Penitents, and moſt of them ſtigmatized Devotees, with whom he had taken the ſame criminal liberties, who were the Accomplices of his debauchery, and whom he all along continued to confeſs, and ſtill confeſſes, at the head of whom is the famous *Guyol* his confident who was the firſt evidence produced by the Proctor, and was followed by *la Laugier*, *la Reboul*, *la Gravier*, and *la Berlue*; the reſt are all the Penitents of Father *de Sabatier*, who is Father *Girard*'s intimate friend, and the Author of this Proſecution, who ſolicites here for him, though ſo many reaſons well known to the Public ought to have made him a little more reſerved.

Thus does this Jeſuit, not content with abuſing the Sacraments to ſeduce his Devotees and commit upon them the foulеſt crimes, ſtill continue to abuſe them for ſuborning witneſſes, and procuring impunity.

Miſs *Cadiere* ſummons her witneſſes, and when they offer to depoſe at the Biſhop's Court, they find Jeſuits and others there ready to ſuborn them; but being proof againſt all ſuch attacks, they are forced to give up their Summons and retire without being heard. When thoſe that

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were heard had honour and reſolution enough to reſiſt all ſolicitation and ſpeak the truth, the Chancellor left out of their depoſitions ſome of the moſt material facts, as has been proved.

Father *Girard* was not content with engaging the Proctor to hear in his favour the Lady *de Guerin* Superior of the *Urſulines*, and the Lady *de Cogolin*, both actually his Penitents, the former of whom has a Brother in the Order who has a conſiderable Intereſt. He further prevailed with the Lady *de Cogolin* to write to the Lady *de Beauſſier* the younger, Nun of St. *Clare*, on the 28th of January laſt, in order to ſuborn her, and deſiring her likewiſe to ſuborn ſeveral others, and get them ſummoned, when ſufficiently prepared, in the Proctor's name. She directs her alſo, that in order to invalidate the evidence of *Mary-Ann Materone*, who had depoſed that ſhe ſaw Father *Girard* kiſs Miſs *Cadiere* in the parlour, at the grate of the Choir, and in bed, ſhe muſt give out, and get others to ſpread it about, that Miſs *Cadiere*'s relations had offered a penſion to the ſaid evidence. Here follows that Letter, which the Providence of God hath for his Glory lately brought into our hands. It was proved to be genuine and original May 11. 1731.

Dear MADAM,

'I Received your Letters all in one packet by 'an *Obſervantin* Father, and am mightily 'pleaſed with them. As to the immoral Prac-'tices of *la Materone*, we muſt not pretend to 'be particular; that would be beginning a new 'proſecution: we will therefore be ſatisfied with 'ſummoning Mrs. *Camelin* the younger, Mr. *Per-'talis*, Miſs *Vialis*, and ſome others of your 'houſe, who have not already depoſed, for thoſe

'who have cannot be ſummoned a ſecond time; 'ſo that you need not be afraid of being drawn 'into any thing that may give or occaſion you 'the leaſt trouble. The Trial goes as well as 'can be wiſhed for the Rector, the Biſhop's 'Court has already taken the Depoſitions of all 'Miſs *Cadiere*'s evidences, but has not yet done 'hearing the Father's. Your Maid ſwore, as ſhe 'ſaid ſhe would, that the Rector kiſſed Miſs '*Cadiere* once at the window in the grate of 'the Choir, and another time in bed, with ſome 'other particulars of the ſame kind. It will be 'ſufficient that the witneſſes who are to depoſe 'ſwear that they heard her talk of Miſs *Cadiere*'s 'being a Saint, and working miracles, of her 'obligations to Miſs *Cadiere*'s Family, and of a 'penſion which her relations promiſed her for 'her maintenance; that is the main point. I 'ſhall ſend you ſhortly three pair of mittens for 'payment of the thirty *ſols* I owe you, on ac-'count of the *Agnus Dei's* I had of you; but as 'to bartering any other pieces of work with 'you or the other Ladies, I have talked of it to 'our Siſters who ſeemed not much inclined to 'it; therefore ſend me nothing till they want it, 'for I ſhall be ſure to let you know when they 'do. The Father Rector preſents his reſpects 'to you. I am with all my heart,

Madam,

Your moſt humble Servant,

Siſter de Cogolin.

It cannot be doubted that Father *Girard* procured this letter; both becauſe the only deſign of it being to ſave him by means of falſe witneſſes from the puniſhment due to his crimes, it can be attributed to no other; and becauſe

theſe

these words, *The Rector presents his respects to you*, prove that he was present when the Lady *de Cogolin* writ it, and that he dedicated it to her: and lastly because that when this letter was proved to be really hers she owned that Father *Girard* and the Lady *de Gavrin* made her write it; and this confession gave occasion to a Tragi-comical Farce which every body knows made noise enough in *Toulon*, and ended in something worse than tearing of Headcloths and Handkerchiefs. So that Father *Girard* is hereby convicted of procuring this letter to be written in order to suborn evidence.

The consequence of this letter was that the Lady *de Beaussier* the younger caused Mr. *Portalis* a Priest, together with some Nuns as directed in the Letter, to be summoned in the Proctor's name. In the evidence she her self had given before the receipt of this letter, she had not said a word of the pension, but took care to add it in her re-examination after it came to hand, and suborned her eldest Sister and the Lady *de Camelin* the younger to do the same, though neither of them had given the least hint of it in their former depositions. They swore that the Maid should have said, she was sorry she had refused the pension that was offered her. And thus have we proved that the subornation was executed according to the Directions of the Letter.

But this was not all; for they furnished the Lady *de Beaussier* the younger with an assistant to help her carry on the work. And that was Father *Aubany*, an *Observantin*, who being accused of several capital crimes, particularly of ravishing a young girl of thirteen (of which he was proved guilty in the proceedings against him) was forced to quit the Country, and consult

his ſafety by Flight. Knowing that this man had a Siſter in the Convent at *Ollioules*, a very great intimacy with four or five more of the Nuns, and that he was upon theſe accounts the fitteſt perſon in the world to make them ſay any thing he had a mind in favour of Father *Girard*, they got him recalled, and a general indemnity granted him, on condition he would do all in his power to bring off the Jeſuit. It is very natural to be hearty in the ſervice of ſuch as are like our ſelves, and accordingly this Gentleman has exactly fulfilled the conditions of his Pardon. The Plot whereof he and the Lady *de Beauſſier* the younger were the contrivers and principal managers was executed in the following manner.

They judged it would greatly invalidate the Evidence given by *Marian Materone* the Maid of the Convent, if witneſſes were brought to ſwear that ſhe told them, that when ſhe ſurpriſed Father *Girard* kiſſing Miſs *Cadiere* in the parlour, ſhe ſaw what paſſed through a hole in the latch of the door, having cut the cord that paſſed through it; and if they made theſe witneſſes to add, that this fact muſt be falſe, becauſe at that time there was no hole in the latch for a cord to paſs through; but that three or four days after they did find a hole newly made, and another bored half through. The plot thus concerted was executed by the Lady *de Beauſſier* the younger, Mr. *Portalis* the Prieſt, the Lady *de Camelin* the younger, all ſuborned as directed in the Lady *de Cogolin*'s Letter, and by honeſt Father *Aubany*, who alſo drew into the plot the Lady *de Beauſſier* the elder, his intimate friend, being aſſiſted in bringing her over by the ſollicitations of her Siſter who was commiſſioned for that purpoſe. Accordingly

the Lady *de Beaufſet* the elder, and the Lady *de Camelin* the younger in their depoſitions, and the Lady *de Beaufſet* the younger in her re-examination failed not to affirm that the Maid had told them that ſhe ſaw Father *Girard* kiſs Miſs *Cadiere* in the parlour, and that ſhe ſaw it through a hole in the latch of the door, in which there run a ſtring that ſhe cut; and that being reſolved to enquire into the truth of the fact, they went themſelves and looked at the door, and beſides cauſed it to be examined by Mr. *Portalis* and an *Obſervantin* Friar, who aſſured them there was no ſuch thing as a hole; that two or three days after being deſirous to have the ſaid door examined once more, and more carefully, by the ſame perſons, to ſee if there were any hole, they found one newly made, and another juſt begun. Mr. *Portalis* alſo is clear that he examined the door twice over at the deſire of the Ladies *de Beaufſet* and *de Camelin*, and that the firſt time there was no hole, but the ſecond there was one and half another. What is moſt ſingular is that Father *Aubany*, whom theſe Ladies never mentioned, having ſpoke only of an *Obſervantin* Friar, ſtarts up of a ſudden and by his depoſition ſubſtitutes himſelf in the room of this ſame Friar, to act the part of a Surveyor in conjunction with Mr. *Portalis*, and affirms he examined the door twice over. Was there ever ſuch ſorry, pitiful management? Are not both the plot and the ſubornation obvious to half an eye? For,

First, none of theſe facts were ever thought of till after the receipt of the Lady *de Cogolin*'s letter, which contained the directions and commiſſion of ſubornation. Not one of them is ſo much as hinted at in the depoſitions prior to that letter, and the Nuns who had given in their Evidence before never thought of them till their re-examination. Secondly,

Secondly, one cannot help laughing at that piece of affectation in the two Ladies *de Beaussier* and *de Gaudin* to pretend that they had the door formally surveyed: why were they so mighty careful to invalidate the Maid's evidence

Thirdly, Father *Aubany*, who had been the Guardian of his Convent, metamorphoses himself into a Friar (or Brother) of the order, to fill up a vacancy and act the surveyor in conjunction with Mr. *Portalis*; though the Nuns who named the surveyors did not mention him, but talked only of a Friar, who they said had *very good eyes*.

Fourthly, what renders the whole Scheme useless is that the Maid never said she saw what passed between Father *Girard* and Miss *Cadiere* in the parlour through a hole in the latch of the door; but on the contrary, that it was by opening the door very softly, and that she saw them in the same posture at the grate of the Choir.

Lastly, the Maid's testimony is corroborated by the evidence of three unexceptionable witnesses, as has been proved. From all this it follows that the Proctor was their principal Instrument of subornation, seeing he took the depositions of several of these witnesses, for no reason in the world but to procure evidence for the affair of the hole in the door, and the pretended pension promised the Maid; and all in order to vindicate Father *Girard*. For shame! What a Prostitution is this of a public office?

But there is still another strong Proof that the Jesuits are guilty of subornation of perjury. They made Sister *Gaudin*, Sister *Portalis*, and the Lady *de Cogolin* (whose letter sufficiently shows her attachment to Father *Girard* her Confessor, and her concern for his Success) say, that they had heard *Magdelen Pauque* say, that when

when Miss *Cadiere* was at *Mr. Pauque's* Country-Seat, she locked herself up with the Prior of the *Carmelites*. And yet this *Magdalen Pauque* who has been sworn, plainly gives them the ly, saying neither in her deposition nor in her re-examination does she say any such thing. This of it self would be enough to invalidate the evidence of these three subomned Nuns; (for it is a Maxim in Law that a witness deposing that he heard such a person say so and so, is not to be credited any further than the said person confirms that evidence by his own) but besides, *Magdalen Pauque* being confronted with Miss *Cadiere* affirmed, *that she never said any such thing to those Ladies, and that it was a downright falsehood.*

In short, it is undeniably proved that Father *Aubany* and Father *Bautier*, both *Observantins* and Emissaries of the Jesuits, in abuse of the Name and Authority of the Bishop of *Toulon*, told the Abbess and several of the Nuns, that that Prelate was extreamly angry with them for suffering their Maid to depose against Father *Girard*, and threatened that if any of them gave evidence against the Jesuit, he would turn them out of the Convent in four and twenty hours: which gave the Abbess occasion to answer that her Monastery, being a Royal one, did not depend upon my Lord Bishop, and that they could not refuse declaring the truth when Justice required it.

These are all very evident Marks of Subornation, without saying any thing of those which are not come to our knowledge. But we need not be surprised; 'tis the ordinary defence of the Jesuits in all criminal Actions, especially those of this nature: nor is their conduct herein different from their Maxims. The length of this Memorial will not allow us to add many instances

stances of this kind; but it is fit we should at least insert one which is very much akin to the Case before us.

The College of Jesuits at *Granada* having an Estate at a place called *Capiscuma*, about six miles from *Granada*, committed the care of it to a certain Friar of their Order. The Friar fell in love with a married woman of the place, and in order to carry on an amour with her employed the Husband in manuring the ground, and even doubled his wages, that he might by this means keep him constantly at work in the fields, and so have both a freer and safer access to his wife. He improved his time so well, that he soon got possession of her. The husband, notwithstanding his double wages, could not help being a little jealous of the Friar; and to make himself easy, resolved to spoil the intrigue. But how to effect it was the difficulty; for the Friar was very fond of his wife, and she was far from disliking him. One day our Friar took a trip from *Granada* to visit his Mistress, and never doubting but her husband was busy in the fields, went directly to the door, alighted and went in. The Fair one was not coy, nor the Gallant slow in improving his Opportunity: but in the midst of their happiness, the injur'd husband, who probably had some notice of the Friar's intended visit, and for that reason had conceal'd himself in the house, went up to his wife's bed-chamber and caught them in the very act, stabbed the poor Friar, and then throwing up his Cap cried out, *Away go horns*. As there was nothing but justice in the husband's conduct, which was moreover authoriz'd by the Law, and the Friar was the only criminal, he immediately commenced an Action in which he fully proved the Friar's unlawful Commerce with his wife, and made it appear that he killed him in the very

Act

Act with her. The Rector of the Jesuits College at *Granada* was no sooner informed of what had happened, but he presented a Petition desiring, that an Information might be lodged concerning the Murder of this Friar; and what by presents and what by promises prevailed with all the witnesses who had been heard at the husband's Request to retract their depositions; and produced others to swear on one hand that the woman was in years, in order to make it be believed that she was old, and so to remove all Suspicion of an amour with her, though she was then but eight and twenty; and on the other, that the Friar was a perfect Saint, and had his beads always in his hand, incessantly putting up his prayers to God. These Evidences who still persisted in their accusation of him, were rejected without any pretence of reason. In short, they carried it with so high a hand, that the poor husband was found guilty and condemned to be hanged for contumacy. After this Sentence was past and executed, the Jesuits caused it and the Proceedings from which it resulted to be printed, in honour to the memory of their chast and holy Brother, as well as the Society of which he was so worthy a Member.

What a strong resemblance is there between this Case and ours? In both we find the same Arts employed, the same language in the mouths of the suborned witnesses, and particularly the same Encomiums of wisdom, prudence, virtue and sanctity lavished upon Father *Girard*, though contradicted by above threescore unexceptionable witnesses, by his own confession, and letters under his hand; the design is the same in both; with this only difference, that in ours they have not yet been able entirely to stifle the truth, nor the glaring Proofs of it produced in the proceedings, in his letters and answers; notwithstanding all the unfair means that have

hitherto been uſed, whether by the Subornation of evidence, or the ill treatment, violence and threats with which this poor young Lady has been haraſſed almoſt out of her life, and by which they forced her to retract the truth and betray her ſelf, notwithſtanding all thoſe other inſtances of vexation and oppreſſion which have ſo much irritated all the impartial world, that the reflection every body makes upon our hard caſe is, that Innocence is viſibly cruſhed in every reſpect, and that vice enjoys all the advantages of virtue. And indeed, who can without indignation behold a Villain convicted of five or ſix capital crimes, the leaſt of which deſerves a cruel death, barely ſummoned to make his defence, enjoying his full liberty, ſaying Maſs, preaching, and confeſſing publickly at *Toulon*, the Scene of his Debaucheries, to the great ſcandal of the whole world; while Miſs *Cadiere*, whoſe only Guilt conſiſts in being forced to accuſe a Criminal who is too powerfully protected, is bound over to a perſonal appearance, has been all along, and ſtill is confined to a Convent, ignominiouſly tranſported from place to place by the Sheriff's Officers, and abandoned to that Shame and Diſtreſs which ought to have been the Criminal's portion. Shall the Jeſuits then, the Jeſuits be the only Subjects of his Majeſty, whoſe Crimes the publick Juſtice of their Country dare not chaſtiſe? and muſt the Puniſhment juſtly due to them recoil upon their innocent Accuſers?

Further; is it not very ſurpriſing that the Society, inſtead of diſowning ſo ſcandalous a Member, and abandoning him to the juſt reward of his Actions, ſhould adopt his Guilt, by employing the ſtrongeſt Solicitations and the baſeſt Arts to bring him off with impunity, and to cruſh that Innocence which he had abuſed? In the name of God, allow they might have defended him before he was legally convicted, while he

was

was yet only accuſed of ſuch horrid crimes, and while the faint remains of a dying reputation in ſome meaſure favoured his innocence; but when his Guilt is evidently proved by the Proceedings, of which they cannot be ignorant, by his own confeſſion, and by letters under his hand, is it not both for the Intereſt and the honour of the Society to give up a member who is ſo great a diſgrace to it? By ſuch a Conduct the Luſtre of that venerable Body would not have been ſullied in the leaſt; but now, do not they protect him as a guilty Criminal, and becauſe he is ſo? and when we obſerve the pains they take to procure him impunity, have we not good reaſon to ſay, that he has offended no otherways than as a Jeſuit, and that the whole Society is bound to ſave him harmleſs?

After all that has been ſaid and proved, will the Delinquent pretend, that this is nothing but a conſpiracy formed by Miſs *Cadiere*, her Brothers and the Prior of the *Carmelites*, with no other view but to ruin his Character? The Evaſion would be very ridiculous, For,

In the firſt place, whom will he perſuade to believe that a young Lady, whoſe Reputation is in every other reſpect unblemiſhed, ſince even the Calumny of this Jeſuit and his Emiſſaries can find nothing in it to cenſure; that a young Lady of a good family, with no inconſiderable fortune; who out of a virtuous principle refuſed ſeveral very honourable Matches, ſhould have formed the ridiculous project of accuſing him in ſuch a manner, out of pure malice to him, or partiality for his enemies, without the hopes of reaping any other Fruit of it, but diſhonour to her ſelf? that two Brothers, Prieſts whoſe lives have always been very regular, ſhould reſolve to diſgrace their Siſter, diſgrace themſelves and their whole family? that the Prior of the *Carmelites*, who was but juſt come to *Toulon*, and was no

otherwiſe, no farther concerned in the affair than in obedience to the Biſhop's commands, who entruſted the Direction of this young Lady to his care; that he ſhould combine with them to accuſe a Jeſuit, whoſe crimes every body knows it is very difficult to puniſh? and that all of them ſhould wantonly and raſhly expoſe themſelves to all the conſequences of ſuch an accuſation, and all the trouble they have ſince undergone? One muſt have the imagination of a guilty Jeſuit to produce Ideas ſo monſtruous that they ſhock both ſound reaſon and common ſenſe.

Secondly, There can be no ſuch plot, unleſs Father *Girard* be innocent, and the whole charge againſt him an infamous calumny. But he is convicted of all the crimes of which he was accuſed, not only by above ſixty witneſſes, but by his own letters and by his own confeſſion. How is the Pretence of a plot to be reconciled with ſuch ſtrong conviction?

Laſtly, If Miſs *Cadiere* could be ſuppoſed to have wantonly laid her complaint before the Criminal Judge, when ſhe might have buried her own ſhame and the villainy of her Confeſſor in eternal oblivion, we will grant her conduct might have been ſuſpected not of a malicious plot, but of extravagant folly; but it was not ſhe that revealed this myſtery of iniquity; 'twas the Chancellor himſelf, who in violation of the Laws, and by an Abuſe of his Office that deſerves to be ſeverely puniſhed, forced her upon oath to diſcover it. Why, did not both ſhe and her Brother throw themſelves at the Biſhop's feet, begging him for God's ſake not to publiſh their Diſhonour? did not they employ the moſt powerful Intereſt in *Toulon* to diſſuade him from it? and did not he give them his word of honour he would not do it? yet in deſpight of that, did not the Jeſuits themſelves,

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directed by that ſpirit of infatuation which always attends great crimes, prevail with him to proclaim the Scandal which it was ſo much their intereſt to ſuppreſs? If it were poſſible to imagine any conſpiracy in this affair, how many reaſons are there to ſuſpect one has been formed againſt this unfortunate young Lady, to rob her of her Fortune and her Quiet as well as her Honour?

Father *Girard* has the Aſſurance to pretend that Miſs *Cadiere*'s Appeal againſt him ought not to be received, and that none has a right to proſecute him but the Attorney General. This is the Refuge of a Criminal, who conſcious of his Guilt would have none to ſue for the Puniſhment of it. Shall an Action of Raviſhment which by the only Law in the Code, *De raptu virginum*, as well as by our Statutes, is allowed to all women married or unmarried that have been debauched, be refuſed, in ſubverſion of all Rules, to a Penitent againſt her Confeſſor, who by an abuſe of his ſacred office has deluded her whom he ought to have directed in the paths of virtue?

If then Father *Girard* is convicted of the Crimes of Quietiſm, Enchantment, Sorcery, Raviſhment, Spiritual Inceſt, Procurement of Abortion, and Subornation of Perjury, is it not a violation of all the Rules, that he ſhould be barely ſummoned to make his Defence, as if he were accuſed of no more than a ſimple riot or breach of the peace? Ought not every Sentence to be proportioned to the nature of the crime, and of the evidence, as directed by the Laws, and particularly by the Statute of 1670, *according to the quality of the crime, of the evidence, and of thoſe concerned, the Parties ſhall be ſummoned to a hearing, enter into a recogniſance for their perſonal Appearance, or their Perſons ſhall be ſeized.* On the bare Oath of the meaneſt Peaſant the perſons of

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Men of the first Quality have been seized for a Rape, of which an hundred instances might be produced: and here a Penitent accuses her Director of Ravishment, Spiritual Incest, and several other horible crimes, of which he is fully convicted in form, and yet he is barely summoned to take his trial: what is, if this be not a mocking of Justice?

But for what reason, or upon what pretence of it, is Miss *Cadiere* obliged to enter into a Recognisance for her personal appearance? Alas! the Plaintiff in an Action of Ravishment, who voluntarily resigns herself and her cause to the Judgment of the Court, need not, never can be so treated, unless she has the Character of a scandalous Prostitute; and even then the worst that can be done is to reject her complaint; and wherever any doubt arises about her Character, the Law presumes that she would not have yielded to the tentations of her Seducer, but by the force of violent Solicitations.

Were *Molinos*'s Penitents, who gave themselves up to his Pleasure, and whom he deluded by his Quietism, involved in his Sentence? was not he looked upon as the only Criminal, and was not he alone punished? In this Case the Delinquent is so much the more criminal, and the Plaintiff so much the more innocent, that in order to seduce her he employed not only Quietism, but Sorcery and Enchantment besides. By means of these he first entangled her Affections, and corrupted her Heart; and then by treachery and surprise debauched her body at a time when a fit of possession or extasy had deprived her of her Senses. Of what a complication of villany does this Monster stand convicted? But with what crime can the poor unfortunate young Lady be upbraided? Is it not enough that she is for ever dishonoured? Is it not sufficient that she

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is ruined by her Confeſſor's Luſt, unleſs ſhe be ſacrificed to his Malice? Unhappy Maid!

We have now proved the Crimes with which Father *Girard* ſtands charged, and the Innocence of Miſs *Cadiere* by the ſtrongeſt Arguments, and the moſt unexceptionable Evidence. It is high time for the former to enter into that ſtate of ſhame and confuſion, which is the firſt puniſhment of Guilt; and for the other to be delivered out of it, and reſtored to her Liberty; and that the proceedings againſt her and all that followed upon them be repealed; ſeeing the Officers of Eccleſiaſtical Juſtice aimed at nothing by them, but to ſcreen the guilty and cruſh the innocent. This Auguſt Parliament has always been the terror of the wicked, and the refuge of oppreſſed innocence; is it poſſible that the influence of the Jeſuits, and their powerful ſolicitations ſhould alter their diſpoſition to juſtice? Is it poſſible they can refuſe their protection to innocence ſo evident, ſo univerſally owned, and ſo ſtrongly recommended by the vexation it has endured, and by the juſtice and importance of the Cauſe which it maintains? 'Tis the cauſe of Religion, 'tis the publick cauſe, which ſhe has preferred to her own reputation. If the Crimes of this delinquent are ſuffered to go unpuniſhed, what muſt become of Religion? what muſt become of the Sacraments? what muſt become of the Public? The Sacraments will henceforth be prophaned by wicked Directors without fear, becauſe they may do it with impunity; thoſe fountains of divine grace and ſpiritual ſupport, will turn to ſtones of ſtumbling and rocks of offence; the means of Purity will become the means of Uncleanneſs, and ſnares for unſuſpecting innocence; when maids or wives commit their Souls to the direction of their Confeſſors under the ſacred guard of Religion, inſtead of conducting them in the paths of Vir-

Virtue, they will delude them into the Way of Vice. This Court cannot but be sensible of all the dangerous consequences that may attend this affair, and how loudly it demands the utmost attention. Your Justice is concerned to secure the interest of Religion and the Public, and to give peace to the inraged World, which impatiently expects your Decision. For Fame has already spread her wings to carry the renown and the justice of your sentence to the furthest extremities of the earth.

And your Petitioners shall ever pray, &c.

CATHARINE CADIERE,

Chaudon, *Advocate.*
Aubin, *Solicitor.*

We could wish we had been able to abridge this memorial: 'twas with the greatest reluctance we were forced to enter into such a circumstantial detail of facts and proofs; but we found it necessary to stop the mouths of the Jesuits, to fix once for all the state of this important affair, and to give a clear and true Idea of it both to the courts of Justice and the Public, whose interest is principally concerned in the event of it. We are only sorry that we were obliged to draw it up in so great a hurry, that it is not fit to be offered to the public; but its faults will we hope be candidly excused, seeing by an unprecedented precipitation we have been allowed less time to defend a cause so extensive and so important, which has engaged the attention and expectations of the whole World, than is generally granted in cases of the commonest and slightest nature. However the richness of the Subject abundantly compensates the want of art, and will sufficiently recommend this performance to the public perusal.

FINIS.